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No. I.

To the Secretary of the American Education Society.

Sir,

You inquire, "*What, in your judgment, are the principal hindrances to the cultivation of an eminent piety in young men preparing for the ministry; and how may they be most effectually overcome?*" I feel this to be a subject of immense importance, and one which deserves the profound attention of all candidates for the holy ministry, and, of all who are already invested with the office; but especially, it imperiously demands the solicitous and unceasing attention of those, who are engaged in the selection and education of young men for the ministry.

In the general, I would reply to your inquiry, that young men preparing for the ministry, are subject to the same hindrances in cultivating eminent piety, as other christians. These are partly internal, arising out of the remaining depravity of their nature; and external, proceeding from the temptations of the world, and the devices of Satan. These obstacles are greater in some than others, and assume a peculiar shape from the constitution, habits, circumstances, and employments, of each individual. No doubt, also, there are hindrances which peculiarly belong to whole classes of men; and concerning these, I understand you to inquire, as it relates to that class, who are occupied with studies preparatory to the ministry. The question seems

to imply, that the obstacles are such, as, in many cases, to prevent the attainment of a high degree of piety, in those who have turned their attention to the sacred office. Concerning the fact, I think there is no ground for doubt. Many do become preachers of the gospel, who are not eminent in piety; and, no doubt, a large part of the evils which afflict the church of Christ, may be attributed to this cause. It is no uncommon thing for a pastor to fall below that standard of piety, which exists among the best of his own flock. It often happens, that obscure christians are so much farther advanced in the experience of religion, than their official teacher, that he might profitably sit at their feet and learn. I have often felt compassion for young men of small religious experience, who are obliged to be the teachers of fathers and mothers, who were in Christ before they were born. But when the religious teacher is not only youthful—which is no fault—but knows very little of the various conflicts and trials of the hidden life of the christian, he must be placed, indeed, in an awkward situation, in relation to eminent saints, who may happen to be in his flock. This, however, is a difficulty which I have seldom observed any young man to feel, when preparing for the ministry; and, therefore, very little pains are taken to provide against it, by an earnest examination of cases of conscience, and the methods of treating them, which may be found in books;

and especially, by a close and honest inquisition into the secret recesses of his own heart.

But truth requires, that I should state a fact, far more deplorable and fatal, than the one mentioned above. It is, that many persons enter this holy office, who are entirely destitute of piety. What the hindrances in the way of such are, to the cultivation of eminent piety, it is needless to state. But perhaps some will be ready to think it uncharitable to suppose, that this is a fact; and altogether improper to mention it in this public manner. I know, indeed, that there is a sensitiveness in many ministers, on this subject; and while they admit and teach, that there are many hypocrites in the communion of the church, they are not fond of hearing that the same is the fact, in regard to the ministry; and to throw out such suggestions, they fear, will only lead the people to be suspicious and censorious. But if what has been stated be really a fact, it ought to be known, and very frequently brought forward to the view of ministers; for it seems to me, that of all men, they are, in some respects, in a worse condition for improvement in personal piety, than any other persons. They are left, as it were, to themselves, and no one has it as his duty, to superintend their spiritual progress. If they are deceived, they commonly hug the delusion, until death breaks the fatal enchantment. As they are but seldom warned from the pulpit, they ought to be faithfully dealt with from the press. I do not wish it to be supposed, however, that I desire to become the censor of my brethren. I am truly very unfit for such an office, and would greatly prefer being a disciple, to being a teacher.

But to return to the case of young men preparing for the ministry. If my observation has not deceived me, there are several classes of persons who seek the ministry, without possessing genuine piety.

There are a few,—and I hope but

few—who prepare for this office, precisely, with the same views and feelings with which they would prepare to be lawyers or physicians. They think that the office is useful and honourable, and affords a decent competency, with more leisure for literary pursuits, and more seclusion from the noise and bustle of the world, than most other professions; or, actuated by ambition to appear as orators before the public, they imagine, that the pulpit is a fine theatre, to make a display of talent and eloquence. Such men never think of the conversion of souls, or the care of souls. They may, however, please themselves with the thought, that they will be able greatly to improve the moral character of the people, and communicate much religious instruction, which will be profitable to all classes.

The next description of those who are found entering the sacred office without piety, are such as have received, what is called a religious education: who have been instructed in the doctrines of the Bible, and have been restrained from vice, and accustomed to the performance of all external duties. Young men of this class, are commonly strictly conscientious, and often more rigidly exact in attendance on outward services, than many of the pious themselves. But they have never experienced a renovation of heart. They seem to suppose, that regeneration takes place without any remarkable, or very perceptible change in the views and feelings of those, who have been brought up with care, in the church. Such, at any rate, are the practical opinions of many, who are correct in the theory of regeneration.

There is still another class, it is to be feared, who seek the office of the ministry, without any real piety. They are persons who profess conversion, and often speak of their change, as remarkable. They are confident of their own good estate, and usually are disposed to be severe judges, in regard to the character of other

professors. It is not uncommon for such persons to pretend to possess great skill in revivals, and to think they know precisely how to treat such as are awakened; and, also, in what language careless sinners must be addressed; and they will set up their own judgment above that of ministers of learning and long experience, and despise every thing which does not exactly accord with their own methods. I would not insinuate, that all young men who fall into mistakes about the proper method of conducting revivals, are destitute of true piety; but, that some persons of fiery zeal and high pretensions, are deceived, as to their own religion, is too evident to need proof. It is too often demonstrated by their apostacy to vice, or, their fall into soul-destroying heresy. But when such indubitable proofs of hypocrisy are not exhibited, they often make it sufficiently evident to a discerning eye, that they are actuated by a spirit foreign from that of the gospel. They are filled with spiritual pride, and are ready on all occasions to boast of their attainments, and success in doing good. They are always wise in their own conceit, and therefore unwilling to take advice. Indeed, unless you yield to them, in every thing, they will set you down, not only as an enemy to themselves, but to the cause of God. In time past Satan opposed revivals, by stirring up formalists and worldly professors to revile them; but, now, he seems to have changed his ground, and to aim at accomplishing the same end, by sending into the work, men, who by their pride and imprudence, will be sure to bring a blot upon the whole cause.

Perhaps, in the selection of young men to be educated for the ministry, too much regard is paid to forward zeal, and too little to modesty and humility.

But I seem to be digressing from the appropriate subject of my letter—I am requested to express my opinion of the hindrances which exist in the

way of the attainment of eminent piety, by young men preparing for the ministry. This seems to suppose, that they have the root of the matter in them. I will, therefore, direct my attention to this point. The small progress made by young men, in piety, during their preparatory course, is owing to many distinct causes, a few of which may now be mentioned.

1. They, too commonly commence their progress with a small stock. Their piety is feeble, and even sickly, from the beginning. Much, we know, depends on having a sound and vigorous constitution of body, at our birth; but when, instead of this, we come into the world, diseased; or are crippled, or rendered rickety by bad nursing, there is little reason to expect a firm and active frame, when arrived at mature age. Some how or other it occurs, that few christians at this day, seem to have a deep foundation for their piety. In most it seems to be an obscure and feeble principle, struggling for mere existence. In listening to the narratives of religious experience from many candidates for the ministry, I have been much struck with the want of clear views and strong faith, in most of them. I know, indeed, that a feeble infant may become a thriving child, and a vigorous man; but commonly, there is a proportion between the incipient principle of life and the degree of future progress. A large portion of our most serious young men are perplexed with doubts of their own interest in Christ, during the whole course of their studies. To attain eminent piety, therefore, it seems necessary to pay attention to its commencement, and see whether any thing can be done, to radicate the principle more deeply, and to obtain a more vigorous exercise of faith, from the first existence of spiritual life.

2. This leads me to remark, in the second place, that there is, in my opinion, much error in the common mode of treating persons under their first serious impressions of religion. They



are too much in public, too much in society with each other, too much under the direction and influence of weak, hot-headed men, who push themselves forward when there is any excitement, from a belief that they can be of great service. In seasons of religious excitement, lest they should pass away without effect, there is commonly a sudden increase of external means, an unprofitable frequency of meetings, and all hands set to work to bring home the concerns of eternity to the consciences and feelings of the people. By such means an excited state of feeling is produced in the public mind, during which, it is exceedingly difficult to distinguish, between those who are merely affected with sympathy, and those who are really awakened by the Spirit of God. But all these come to anxious meetings, or occupy the seats appropriated to anxious inquirers. There is reason to fear, that, often, when a large number are spoken of as awakened, a majority of them are under no special operation of the Spirit, but experience the common feelings of natural conscience combined with lively sympathy. But all these when once numbered among the subjects of a revival, feel themselves bound to go forward, and do commonly enter into the full communion of the church. Hence, the sad declension and coldness observable after revivals.

But these are things which the wisdom of ministers cannot effectually prevent. There is one thing, however, which demands the attention of all who may be concerned in conducting revivals: it is the practice of bringing those seriously impressed, or recently converted, so much into public notice. Persons always accustomed to go along in obscurity, are now exhibited to view, as the subjects of something remarkable. The feelings of pride are so natural to every human heart, that they will rise, whenever an occasion is offered. Young people thus noticed, feel a self-complacency which is very repugnant to

deep conviction of sin. There is an importunate desire in awakened persons, to be much in social meetings, and too little time is left for serious reflection alone. It is well known, that in the vegetable world, if you would promote the germination of a seed, you must cover it up and let it alone; the husbandman who should be forever raking up his seeds after they were sown, to see whether the work of vegetation was going on well, would not be likely to have vigorous and fruitful plants. The conclusion which I draw from these remarks, is, that the spiritual health and vigour of many, are injured, by too great officiousness, in those who attend on them as guides; and by injudicious treatment the child of grace grows up like a sickly plant; or like a human being who has suffered by injudicious nursing, or unwholesome food and air. Now, as most of our candidates for the ministry, come out of revivals of religion, it is of the utmost importance, that great care be taken that the work of God be not marred, by the interference of man, in its first commencement.

3. Serious young men are too soon put upon the performance of religious duties, in public, and are often injudiciously pressed, to turn their attention to the ministry, before a fair opportunity has been given to themselves, or to others, to form a correct judgment of their religious character. I have known several instances of young men apparently destroyed in consequence of possessing a remarkable gift of prayer. They soon found out that their prayers were admired and praised, and their foolish hearts were puffed up with vanity. The greatest caution is necessary to guard against imposition, when youth in an obscure condition offer themselves as candidates for the ministry. The prospect of rising from a low mechanic trade, to learning, eloquence and respectability, is as powerful a bait as can easily be presented to the youthful mind. Ambition may give the



first impulse, but it will lead the person to assume the character which it is judged will best answer its purpose. And when a young man is once taken up to be educated, you cannot easily dismiss him, unless he is guilty of some great delinquency. You have taken him from the business to which he was brought up and changed all his prospects, and it would be cruel to drop him, without some urgent cause. The course of preparatory studies is begun too soon after conversion, by many young men. They should be left for months, if not for years, to prove their sincerity, and to evince, that their piety is lively and progressive. During this period they should study their own hearts, and read those books, which most faithfully describe the work of grace in the heart, and furnish the most decisive marks for discriminating between true and false religion.

4. The hindrances to piety in young men, while engaged in classical and scientific studies, arise from the books which they are obliged to read, the company with which they are associated, and the emulation which is excited by the competition in which they are engaged. The heathen authors, which are read in all our schools, cannot well be dispensed with, and yet the reading of them has been injurious to the morals, and to the spiritual health of many. A preacher of the gospel cannot remain, and ought not to remain ignorant of the mythology of the pagan world, and of the state of morals among the most refined and civilized of the nations of antiquity; and it would not be easy to devise a method of arriving at this knowledge, less exceptionable than the study of the classics under the guidance of a christian preceptor. But still it is difficult for the susceptible minds of youth to pass through this course of study, without suffering some injury. The case is like that of the young physician, whose profession requires him to come in contact with diseased subjects, and even with such as are

infected with contagion; but he cannot avoid it; he must run this risk;—and his only security is in fortifying his system against these impressions, by strong antidotes. And the same must be the plan of the spiritual physician: he must endeavour to preserve himself in a high state of health; and must constantly have recourse to prayer, watchfulness, and the word of God. But I am persuaded, that much of the evil arising from the study of the Roman and Grecian classics might be prevented, by a proper course of teaching. I do not mean that the plan of making excerpts of the best parts of heathen authors, or causing the student to omit those parts which are indelicate or immoral, is of much importance. What I mean is, that if the teacher would combine christian instruction and admonition, with every lesson;—if he would take every occasion to point out the deficiencies of the religious and moral systems of the best of the heathen: and contrast with their loose morality and absurd theology, the pure and beautiful system of the Bible, these lessons would, by contrast, be placed in a more striking light. And it deserves to be remembered, that occasional weighty remarks, out of their common place, and singly exhibited, often make a deeper impression on the memory and the conscience, than long and laboured discourses on the same subject.

The hindrance from associates destitute of the spirit of piety, is often sensibly felt; and with some of our candidates for the ministry, I know that there is so great a conformity to the manners and spirit of the careless part of the community, that the nicest observer can discern no difference, between the professor of religion, and the youth of decent morals; except when the communion table is spread, the one is found seated among the people of God, while the other stands aloof. There is, in my opinion, much need to look after your young men who are preparing for the ministry, while within the walls of a college.

If a faithful representation were given of many, during this part of their preparatory course, those on whom they depend for aid, would not be likely to patronize them any longer. As a remedy, some propose, that pious youth should be educated in seminaries by themselves: but, unless you intend to seclude them from intercourse with the world altogether—which would require them to go out of it—you must accustom them to withstand the temptation arising from the spirit and company of men of the world. And if your candidate cannot resist the current, when in the small society of a literary institution, what reason is there to hope that he will faithfully withstand the torrent, which bears almost every thing before it, in the society of the world? The way for men to attain to eminence, is not to remain ignorant of all temptation; but it is to meet, and overcome it. If there were due vigilance and fidelity on the part of those who superintend their concerns, many who are in a course of education for the ministry, would never be permitted to proceed further than their *college commencement*.

5. I have already noticed the fact, that too much social intercourse is unfavourable to piety; and one of the greatest hindrances to the cultivation of an elevated piety, in Theological Seminaries, is, that the young men are too much in each others company; that they are too little alone, and have too little provision made for retirement, and the performance of the duties of the closet. Persons fond of conversation, and those who are of an affectionate temper, can with difficulty resist the temptation to visit too often, those with whom they are familiar, and to spend too much time, in their company. This habit steals away the time which should be devoted to study, and consequently interferes with the seasons appropriated to reflection and devotion. For this evil, no effectual remedy can be devised, as long as a large number of young

men are nearly secluded from other society, and inhabit one edifice, where a few steps will bring them into the presence of each other.

In my judgment, the students continue in our seminaries for too great a portion of the year. It would be better to adopt the European arrangement, of extending vacations through the summer months. During this period the students instead of posting from city to city, and from one anniversary meeting to another, ought to bury themselves in the recesses of the country, where they might enjoy health, be surrounded with agreeable scenery, and be much in solitude and reflection. Many of our young candidates have never had a proper season for deep and long continued religious meditation, since they made a profession of religion: and what is rather an unfavourable symptom, there are among them, those, who cannot bear such a state of seclusion. They have been accustomed to live in society, so long, that they enjoy themselves nowhere else. Now, I venture to assert, that although these young men may be zealous, noisy, and active professors; and may take the lead in revivals, and in all benevolent enterprises, they will be found, on careful examination, to be shallow christians.

6. But as far as my observation goes, no one thing more hinders the attainment of elevated piety, in Theological Seminaries, than a fondness for bold speculation on divine subjects, connected, as it always is, with an ardent spirit of disputation. And this is an obstacle difficult to be removed. All attempts to repress it, are viewed by the parties, to be efforts to prevent free discussion, and the unbiassed investigation of truth. In Seminaries, where the students are homogeneous, and where the same theories, nearly, are adopted by all, this evil is less felt; but where students are brought together from the North, South, East and West, and bring with them all sorts of varieties, which exist, in what is called orthodoxy, there will be col-

lision, and it is useful, if well regulated ; but when contention becomes hot and fierce ; when, with the zeal for a set of opinions, personal pride is enlisted, the evils produced are great, and may affect the peace of the whole Seminary. But there can be no doubt that both a spirit of bold speculation in theology, and a spirit of disputation, are unfriendly to progress in piety : so effectually is this the case, that I presume, no student will pretend, that while warmly engaged in either of these, his soul has flourished in grace. Composure of mind and freedom from the passions excited by contention, are necessary to the exercise of pious affections. But the causes just mentioned, are apt, after a while, to generate a secret skepticism, which is a worm at the root of piety. Its approaches are secret and insidious ; and as the man does not yield to the doubts which are continually rising in his mind, he feels no guilt, and but little alarm ; but if this process goes on long, faith will be more and more debilitated, and the soul will be like a garden without water, or a tree whose leaf is withered. And here, is the real disease of many ministers of the gospel : the life of piety has been eaten out by skeptical thoughts, which, by degrees, bring the soul into such a diseased state, that it is capable of performing no religious duty with energy and profit. When the man prays, these thoughts meet him, and he has to scatter them, before he can offer a single petition ; and while he is preaching, or preparing to preach, his soul may be paralysed with a succession of skeptical thoughts.

It is a real injury to young men to form their system of theology prematurely, as is done by many. Before they have had time to read the Bible once through, many of our speculative youth have their whole theory adjusted and firmly fixed ; not that they have examined each opinion for themselves, from a careful study of the scriptures, but they have picked up the notions of others, whom they ad-

mire or respect ; and what is once received ; and especially, what is once contended for by a young man, he will hardly relinquish, however strong the evidence against him. But when the opinions adopted, are erroneous, the effect is necessarily unfavourable to piety. The intimacy of the connexion between truth and virtue, and between error and moral obliquity is not sufficiently understood ; or at any rate is not sufficiently attended to, by most men. I believe, that no error is innocent ; and that if we could trace the effects of erroneous opinions on the secret traits of human character, we should find, that every shade of error had a counterpart, in the moral feelings.

7. The strained and continued exertion of the intellectual faculties is unfavourable to a state of pious feeling. This is the fact from a law of our nature, which every man may, if he will attend to it, observe in himself. While a man's thoughts are on the stretch, to invent reasons to support his opinions ; or when his memory is intent on the recollection of what has been committed to it, the emotions corresponding with the subjects of our meditations, are always low. And the case is the same, when we follow the reasonings of another, through an intricate subject ; and it does not materially alter the case, that we are studying theology ; for the mind may be intensely exercised about the systematic relations of a subject, and yet those qualities, by which it is adapted to produce emotion may be entirely out of view. Moreover, close study of any science occupies so much of our time, that no more than small portions are left for devotional exercises ; and whenever we are engaged in any pursuit which takes a stronger hold on our thoughts, than devotion, there is very little gained by the time actually employed in this way ; for the thoughts are forever wandering off to those objects in which, at the present, the strongest interest is felt. A person who is visited by friends, who



have been long absent, and who are very dear to him, will be apt to have but few of his thoughts in his devotions, on the first day after their arrival.

Hence, we find, that it is a common complaint among pious students of theology, that their feelings are destroyed by their daily studies; and we may lecture to them, as much as we will, about the impropriety of suffering it to be so, the effect will continue to be felt, unless one thing is done, which ought always to have been done; that is, that we make all other things small in our estimation compared with a devotional frame of spirit. If the chief object aimed at in our seminaries, was, not the acquisition of learning, but the cultivation of piety, then the student would not hurry over his devotional exercises, to get to his lesson; nor, would his thoughts perpetually wander from the objects of devotion, to some speculative subject. And nothing of valuable knowledge would be lost by such a change. The intellect never performs its part so well and so pleasantly, as when sustained and directed by a tide of pious emotion. Thoughts rising out of the love of God, will be more pure and elevated, than those which enter the mind through any other channel. The plan of study then, ought to be, first, to get the mind into a proper state of pious feeling; and until this is done, not to think that the mere dry exercise of intellect is of any real value. If a student is destitute of the right frame of mind he is disqualified for the contemplation of truth to any advantage. He is like a sick man in relation to labour; while this unhappy state continues, he is incapable of doing any thing effectually.

And what is now proposed will be found the only remedy to counteract all the hindrances to piety to which young men are liable in preparing for the work of the ministry. Piety must be made every thing; the beginning, the middle, and the end of their course. And if our Theological schools cannot be made effectual nurseries of pi-

ety, we had better dissolve them and dismiss our professors. If our young men lose instead of advancing in solid piety, while in a Seminary, there must be something radically wrong, in them individually, or in the system of education. I could easily multiply remarks on this subject, but you will agree with me, that room enough has already been occupied.

I am respectfully

yours, &c.

A. ALEXANDER.

Princeton, N. J. June 22, 1829.

#### REMARKS.

The subject which is discussed in the preceding communication is one of so much interest, that we venture to ask for it, a more than common share of attention. The success of ministers of the Gospel, where other qualifications are the same, will be ordinarily, in proportion to their piety. By an increase of this, the *moral power* of the ministry may be augmented almost indefinitely, even though there should be but a small increase in numbers; while it is manifest, that the multiplication of ministers to ever so great an amount, will not, without this, meet the exigencies of the world. In this view, it becomes a question of *fundamental* importance;—How may the piety of ministers of the Gospel, and especially of those who are preparing for the sacred office, be increased? None, it is believed, will rise from the perusal of the foregoing discussion of this subject by Professor Alexander, without finding much reason for solemn inquiry, and for faithful self examination. His situation, in one of the oldest and most flourishing Theological Seminaries in the United States, has given him peculiar opportunities for observing the hindrances to piety which exist among students preparing to preach the Gospel. Our readers will regret with us, that he has not extended his remarks farther, and they will doubtless desire that, either Dr. Alexander, or some other man who is qualified by long observation, and experience, would take up the subject; and, now, that the hindrances have been so well pointed out, exhibit in a more direct manner—the *means* of promoting the piety of young men preparing for the ministry. We are convinced that no communications will be perused with deeper interest, or, with greater profit, by this class of readers, as well as by others. We presume not to occupy the time of the reader by making any farther remarks. We will only suggest for the consideration of our enlightened correspondents, who are best able to judge, *whether more pastoral labour, such as a pious and devoted minister performs among the members of his flock, might not be introduced with great benefit, into all our systems of educating men for the ministry?*

[Ed's.]

An address delivered at the annual meeting of the Connecticut Branch of the American Education Society, held at Wallingford, June 18, 1829;—by Rev. Jeremiah Day D. D. President of Yale College.

Mr. President,

I would ask permission, on this occasion, to express my full approbation of one of the fundamental principles of the Society; that those to whom its patronage is extended, shall receive a *thorough* education, both Literary and Theological. The Directors of the Parent Society well deserve our thanks, for the firmness with which they have taken their stand on this point; especially at a time when the pressing demand for laborers, furnishes a plausible pretext for sending them into the field with imperfect preparation. I would by no means speak lightly of the pious efforts of even the least informed Christian, in his appropriate sphere of action. "Every man has his proper gift of God, one after this manner, and another after that." The ignorant may give instruction to those who are still more ignorant. Souls may be saved by the instrumentality of those whose intellectual attainments are of any order, from the highest to the lowest. Nor would I wish to exclude even from the *sacred office* all who have received only a partial education. There are stations which they may occupy, with fair prospects of usefulness. But there are other stations, and those very numerous, which call for high and liberal attainments; for a thorough course of intellectual culture. What office can more fully employ the most exalted powers? Does it require years of intense application, to qualify a man to interpret the laws of a state or a nation? And is less preparation requisite for expounding the ordinances established by the Legislator of heaven and earth? Is deeper skill required to minister to the diseases of the body, than to heal the maladies of the soul? Shall we look for higher qualifications in one who negotiates between earthly princes, than in him who is an ambassador from the King

of kings? Shall those who are destined to military life, obtain a more thorough education, than those who are preparing to fight the battles of the Lord of hosts?

It may be said, that "the weapons of our warfare are not carnal, but spiritual;" and that in this cause, therefore, the aid of human learning is of no avail. Why then all this effort to educate ministers? Why not send them forth immediately from the plough and the workshop? For what purpose, Sir, are we assembled here this day?

If preparation for the ministry is unnecessary, let us abandon our enterprise at once. But if it is of high importance, let us be faithful to the cause in which we are engaged. Let us not "do the work of the Lord deceitfully." Why was Paul so deeply learned? Why was such a man chosen of God to convert the heathen world; and to do more in explaining and establishing the doctrines of Christianity, than all the other apostles together?

"But," you will ask, "is not piety of more importance, in a preacher, than learning?" Undoubtedly it is. "Would it not be better, then, to have more piety, and a little less learning?" There can be no question of this, if high attainments in the one, are inconsistent with progress in the other. But why may we not have more piety, and more learning too? Cannot the grace of God sanctify the noblest intellectual treasures for his service? Cannot he who filled the heavens with worlds of light, and formed the mind of the astronomer to measure their distances and dimensions, fill that mind with the glory of his presence? Are we unfitted for the knowledge and service of God, by studying the laws which he has imposed upon his works?

But the pride of intellect, we are told, is opposed to the humility of the gospel. And who are the most vain of their attainments? Those who have laid deep the foundations of their

knowledge? or those who have raised their light and airy structures upon the very surface of science? Were Newton and Locke the proudest men of their age? It is not sound and thorough learning, but "philosophy falsely so called," which is the most ready to exalt itself against the "wisdom that is from above." Should you wish to give any one a high opinion of his own powers and merits, let him have a rapid and superficial education. It is true, a man *may* be proud of profound and substantial learning. And so may a Christian be proud of his gifts, of his religious experience, nay, even of his humility. But is this a reason why he should rest satisfied with moderate advances in piety? The grace of God, which is able to "bring every thought into captivity to the obedience of Christ," may impart an heavenly influence to the richest stores of knowledge. The prayers of the church may call down a blessing upon the most elevated literature. If learning is not among the means by which the interests of the Redeemer's kingdom may be promoted, then away with it altogether. Down with your colleges. Yes Sir, and down with your theological seminaries too. But if literature may be made subservient to the cause of evangelical truth, there is no reason to fear that it will be too highly cultivated.

In this country especially, there is an urgent necessity for a ministry of superior education. We are, almost without a parallel, an educated *people*; a thinking and reading population. The preacher addresses not an ignorant congregation, of whom a small portion only can read even their bibles; but an assembly among whom is diffused a good degree of intelligence, a familiarity with theological doctrines, and some knowledge at least of the sciences. Can we expect him to have influence among them, if his mind has received no more than ordinary cultivation? Can he be qualified to teach, who scarcely knows more than his hearers? Shall

the clergy as a body, sink below the level of the other professions, in learning and respectability? An impulse is given to the cause of education in this country, which will carry it forward though the ministry should neglect it. There is a spirit of bold and free inquiry abroad. There is an energy, and enterprise, and practical bearing, in the literature of our country. Could you extinguish the learning so generally diffused, you might perhaps find occupation for a half-educated ministry. Could you stop the thousands of presses, and close the ten thousand channels of information, you might find a place for the instructions of men of very moderate attainments. But literature is advancing in the country; and it will advance. Its influence upon public opinion and character will be too powerful, to be left wholly to the enemies of religion. If not secured on the side of truth and righteousness, it will be an engine of tremendous force, in the cause of impiety and error. The separation of learning and piety, would threaten ruin to our moral and religious interests.

Will it be said that, in this young, and active, and enterprising country, we need ministers who have energy, and zeal, and practical habits; rather than deep and various learning? And why may we not have energy, and activity *united* with learning? Was there ever a minister more zealous, more active, or more practical, than the learned apostle of the gentiles? Was the energy of Luther, of Knox, and of Henry Martyn, impaired by their learning?

But it may be thought, perhaps, that an imperfect education may be sufficient for the beneficiaries of the *Education Society*; for those who are aided by the efforts and sacrifices of charity; while a thorough education for the ministry, is left to those who have ample means of defraying the expense. Let us look a moment at the consequences of this suggestion. It would send out two classes



of ministers, with a marked line of distinction between them. Those under the patronage of the society, would bear the stamp of a second-rate education. They would be soon regarded by the churches, as a distinct order of candidates. And can we sustain the interests of the society, when it comes to be understood, that we are filling the country with preachers of inferior attainments? No Sir, we *cannot afford* to give to our beneficiaries a superficial education. This would be too improvident an expenditure of the sacred charities committed to our trust. Shall we squander the hard-earned contributions of the pious laborer, upon an object so comparatively worthless? Shall we exhaust our treasury, to purchase for those whom we profess to aid, the mere *name* of an education? to obtain for them a collegiate *diploma*, or a certificate from a Theological school, as a mere matter of form? Could we thus impose upon ourselves, in educating our children for mercantile or mechanical employments?

We hear much of the influence of the beneficiaries upon our *colleges*. If they are superior scholars, it is of inestimable value. In their daily intercourse with those who are companions with them in literary pursuits, they lay a powerful restraint upon error and vice. They induce numbers to join them, in their way towards heaven. But if they are deficient in scholarship, the influence of their piety is in a great measure lost. A coward in an army, may as soon hope to be respected, as an ignorant student in a college. Shall the invaluable influence of our beneficiaries be sacrificed, for want of means to sustain their rank as scholars? Or shall the standard of attainment in our literary seminaries be depressed, to bring it down to the level of those who will rest satisfied with a superficial course of study?

I am not, Sir, attempting to plead the cause of learning separate from piety. Never was there a fairer op-

portunity, than that now presented to the society, of forming a powerful *union* between religion and high intellectual improvement. Do you tremble, lest the advance of literature and science should become hazardous, as it has in some countries, to the interests of evangelical truth? Then educate, and educate thoroughly, as many as possible of those who are already on the side of practical godliness. This will form the most effectual barrier against the desolating tide of a perverted national literature. Hundreds of youth of hopeful piety and promising talents, stand ready to enter upon a course of thorough education, if they can only be furnished with the means. And shall their hopes of becoming well qualified for their work be frustrated, by a scanty supply of their wants? I ask not that they should be relieved from any proper efforts to provide for themselves. Let them be thrown upon their own resources. Let them cultivate habits of rigid economy. Let them engage in any productive labors which will not interfere with a vigorous pursuit of their main object. But let them not be compelled, by their necessities, to resort to occupations which will greatly interrupt their course of study, and allow them to obtain only a broken education.

A very specious apology for sending forth ministers with defective preparation, is, that their labors are wanted *immediately*. We can not *wait* for a seven years' course of education. Our great Western world is calling upon us for instant aid. The thousands and tens of thousands who are pouring in there from the older states, are settling down without the institutions of the gospel. Numbers of them are daily passing into eternity. We must help them soon or never. Sir, I would respond to this cry of distress from our western forests, in a deeper tone of sympathy than has yet been heard. Let there be no delay in sending them relief. Let those who are qualified to afford them even tempora-

ry aid, the pioneers in the great enterprise of clearing and cultivating these moral wastes, be urged forward to their work. But in preparing for the commencement of a vast scheme of benevolent action, let us not suppose that when it is begun, it is completed. We are to provide for the future, as well as for the present. Souls must be saved the next year, as well as this; from the next generation, as well as from that which is now passing to the grave.

The condition and prospects of our western settlements, furnish one of the strongest arguments in favor of a thorough education for the ministry. They are now forming a character which is to shape the habits of thinking and acting through successive generations. Under what circumstances, is this character forming? The rapidly increasing population is composed of very various, and, in some respects, discordant materials. All these enjoy a freedom of opinion and of speech, as unrestrained as is the game which bounds over their hills. Their abundant resources are swelling high the tide of prosperity and wealth. The periodical press has an influence, to an extent never before known in the first settlement of a country. A prospect of success in business, gives impulse to a spirit of bold and vigorous enterprise. Infidelity, and fanaticism, and licentiousness, have as open a field to range in, as evangelical truth and piety. In the wild commotion of these moral elements, who are the men that can go calmly to work, and with adequate skill, lay the foundations of institutions which are to last for ages? Who will be sufficient to direct the mighty current of feeling and action into the channel which will cause the blessings of salvation to flow through the land? Not the wisest men on earth, without strength from on high. Yet with the aid of divine grace, men of talents and solid attainments may have a powerful agency, in giving a religious direction to public opinion and conduct.

But can this controlling influence be gained by a superficial education? The danger is not, that there will be no talents and learning in our western country; but that these may be principally arrayed on the side of irreligion and error. Men of superior intelligence will unquestionably resort thither. Literary institutions will spring up. There will be men of thorough education in the other professions, and in political life, if not in the ministry. Will preachers of scanty resources, in an age when miracles are not to be expected, be sufficient to bear down the opposition which will meet them, from learning, and wealth, and office? Will they be equal to the task of laying the strong foundations of a country's moral greatness? Will they create an influence which will diffuse itself through the mass of the western population, and reach down to distant posterity? It will make little difference with the coming generations, whether the ministers whom we send out to that country, are on the ground this year, or three years hence. But it will make a vast difference, whether they are thoroughly or superficially educated.

LETTER FROM PRESIDENT WYLIE, BLOOMINGTON COLL. IND.

To the Secretary of the American Education Society.

Dear Sir,

As to the "character and spirit of young ministers and missionaries who are destined for the West"—the subject of inquiry—I would say, let them be, in the first place, men of *truly evangelical principles*. No man who has not felt the power of renewing grace upon his heart, ought to seek employment, *any where*, "in the ministry of reconciliation." There are *special* reasons why none of this character should seek it in the valley of the Mississippi. Let no young man look toward *that*, as the scene of his future labors in the ministry, whose experience of the truth and power of the gospel has not been of a deeply marked and decisive character; on

whom the simple doctrines of the cross have not exerted and do not habitually exert a *controlling* influence; who has not felt himself to be by nature *a child of wrath*, even as others, nor tasted the *bitterness* of being "without God and without hope in the world;" whose whole soul has not been so captivated by the glory of the God of salvation as to give himself up wholly and unreservedly and forever to the Lord; and in whose experience such views and feelings have not occurred with all the life and interest of a real transaction—a transaction involving eternal consequences, and constituting the basis and groundwork of his entire character. One who *has* experienced these things will be crucified to the world, and will look upon the salvation of his fellow men as an object of deep and awful interest, to be accomplished in the use of the prescribed means, and at every hazard. To this object he will be devoted, in the spirit of Him who came not into the world to be ministered unto, but to minister, and to give himself a ransom for many. Looking at the poor man struggling with innumerable hardships in the western wilds, in the light of his moral relations and responsibilities, he will consider his salvation an object of no less importance, and of more probable accomplishment, than that of the *wise*, the *mighty*, and the *noble*. He will feel his own responsibility. Taking a sober and just estimate of his power, whether resulting from nature, education, or condition, he will hold himself accountable to his Lord and Master for it all. As the indispensable condition of discipleship to Christ, he has, in heart, forsaken all for his sake; and is prepared to do it actually whenever called. Without these principles, let no young man come to the West—his courage would fail and his heart sink within him, when called to encounter the opposition, the obstacles, toils, cares, privations—difficulties of all sorts, which he would meet with there.

2. I would mention, as a second

requisite, a sound native intellect—a due portion of common sense. This will enable him to profit by experience; and to separate the matter and substance of religion from the "childish things" with which it is sometimes connected. It will keep him from a spirit of innovation on the one hand, and from an obstinate adherence to preconceived opinions on the other. It will make him, in short, a plain, straightforward, matter-of-fact man, who will know in what cases gentleness and compliance are necessary, and in what, firmness and decision.

3. He should possess solid and respectable attainments in all those branches of literature and science, which are necessary to enable the public teacher of Christianity to illustrate and defend the doctrines of the Bible. When entered upon the field of his labors, he will not easily find the time or the means to augment his stock of knowledge; and he will find it constantly called into requisition by the circumstances in which he will be placed. In such a region as the West *truth* needs *strength* to support it. Let the weak and the ignorant, if they must undertake the office of giving instruction, undertake it in older countries, where they can more readily derive aid from contiguous auxiliaries.

4. He must possess a sound bodily constitution, which has not been broken down—I will not say, by study, for this term I should like to have understood to mean vigorous thinking, but by—a kind of process invented to relieve the mind from the necessity of thought, and the body from the invigorating influence of mental exercise. For that such is its influence, when properly directed and happily interrupted by the exercise of the body, every scholar knows from his own experience. In the Western regions a minister of the gospel cannot be useful, even in a moderate degree, whose nervous system has been prostrated by intemperate plodding over systems of heavy matter.

5. I would advise, in the last place,



that he be a person formed by nature with such a capacity, and trained by exercise in such mental discipline, as will enable him, when in the pulpit, to dispense with his manuscript. Where the practice of preaching with notes, or reading, as it is, perhaps, more appropriately termed in the West, prevails, it gives me no offence or uneasiness, because, in that case, it gives none to the audience. But in the West it is not so. There the preacher will not always find a pulpit with a cushion and folio bible, where he may snugly dispose of his manuscript, and if he should find these, he will not find an audience, except in one or two places, who would allow the accommodation. Let him violate rules of concord, misplace accents, adopt unnatural and inhuman tones, if he pleases—let him transgress all rules of rhetoric—but let him not read if he would benefit a western audience.

Yours, truly,

A. WYLIE.

July 4, 1829.

### INAUGURAL ADDRESSES.

1. An Inaugural Address, delivered Oct. 16, 1824, by Jacob J. Janeway, D. D., Professor of Theology in the Western Theol. Sem. Pennsylvania.
2. An Address delivered at Hanover, Oct. 29, 1828, by Nathan Lord, D. D., at his Inauguration as President of Dartmouth College.
3. An Inaugural Address, delivered in the city of Washington, March 11, 1829, by S. Chapin, D. D., President of the Columbian College.
4. An Inaugural Address, delivered before the Board of Trustees of Madison College, Uniontown, Penn., Sept. 15, 1828, by Rev. H. B. Bascom, Principal.
5. An Inaugural Address, delivered before the Trustees, Faculty, and Students of the University of Pennsylvania, Sept. 17, 1828, by William H. De Lancey, D. D., Provost of the University.

The increasing interest which is felt in the subject of education, by all the branches of the Christian Church in our country, is a fact of most promising aspect. A spirit is moving through all the religious denominations, which is prophetic of great

and desirable results. No better evidence is required of the truth of this remark, than the fact that the authors of the addresses, whose titles we have named, belong to five denominations of Christians. The same views in regard to the importance of education, the necessity of a systematic course of discipline, and the vast interests which are depending upon the wide diffusion of knowledge, are exhibited, in substance, in them all. Dr. Janeway, in his address, illustrates the paramount importance of *theological* knowledge; the value of the great text-book in this science—the BIBLE; the necessity of an educated ministry; the superior advantages of public over private theological instruction; the effect of pursuing a regular, systematic course, &c. Some remarks are made upon the history of theological seminaries; and a synopsis is given of the doctrines which will be taught in the seminary. We make one extract on the importance of learning in the ministry:

“An uneducated, illiterate ministry, will not meet the wants either of our own country or of the world. Such men, by a simple enunciation of the fundamental doctrines of the gospel, may do, and have done, good, by turning sinners to righteousness; but they are not the men whom God uses for accomplishing a work of extensive usefulness to his church. Not to speak of Moses, who was learned in all the wisdom of Egypt, nor of Paul, to whom we have already adverted, we observe, that the illustrious men by whom the Reformation was carried on; Luther in Germany, Calvin in France and Geneva, Zuinglius in Switzerland, and Knox in Scotland, were all learned. Elliot, the apostle of the Indians, the Mayhews and Brainerd, who labored successfully among them, had all received a collegiate education. How could illiterate ministers have effected the great work done by Carey, Marshman, Ward, and others, in translating the Bible into so many languages of the East? Whitefield and Wesley, the honored instruments in producing such extensive revivals of religion, both in England and America, in the last century, were men of liberal education. Look over the history of the Presbyterian church, and you will see that the ministers who were most distinguished as instruments for effecting the greatest good, were most distinguished by their literature and scientific attainments. Tennant, Davies, Findley, Dickenson, Witherspoon, and others, whom we regard with gratitude and reverence for the services rendered by them to our church, were scholars.”

Dr. Janeway has recently resigned his Professorship, and Professor Halsey, of Princeton, has been appointed his successor, and has accepted the appointment. We gave some account of this seminary, Vol. I. p. 119.

President Lord offers some remarks upon the accelerated progress with which knowledge has advanced in the present age; the danger of adopting injudicious measures, and of carrying innovations to an extreme; the embarrassing situation of those who conduct our public institutions, called as they are to "discriminate rightly between the diverse systems of instruction and discipline;" the difficulty of combining, in a college, that course of instruction which will qualify for professional eminence with that which is required for success in the business of active life; the importance of keeping the college distinct from the professional school; the necessity of large preparatory attainment; the high utility of classical studies; the moral dangers of college life, &c. Upon the necessity of a pure and constraining moral influence in colleges, the President remarks as follows:

"It is now more than ever demanded, and the fact is most creditable to the spirit of the times, that a literary institution should be a safe resort; and no other advantages will, in the common estimation, compensate for defect and failure in this particular. The relations which every individual student sustains to God and to eternity, call imperiously and aloud, that the great principles of moral obligation, the everlasting distinctions between right and wrong, the methods of the Divine administration, and the solemnities of eternal retribution, should be kept before him in all their significance, and enforced by the constraining motives of the Gospel of Jesus Christ, without which, all secondary authority and influence will be comparatively vain. The relations also of the whole body of students to their country and the world demand, and the admonition is sounded out from every corner of our land, from the city, and the field, and even from the desert, that here should be laid the foundation of those virtuous habits, of that reverence for God, and practical regard for his ordinances, without which the influence of our educated men will gradually undermine the fair fabric of our national freedom, and the ruins of our country will be heaped up for an everlasting memorial, that neither liberty, nor learning, nor wealth, nor arts, nor arms, can stay the decline of that people, among

whom the redeeming spirit of Christianity has no permanent abode."—"That is the noblest of all efforts, which has respect to the preparation of mind for the service of its Creator, among its kindred intelligences, and for the joys of an immortal life. And that will be a glorious consummation, (may it be ours to hasten it) when the destined alliance between religion and learning shall be perfected, and their united influence shall be employed, and shall prevail, to raise a world from ignorance, and sin, and wretchedness, to the dignity and the privilege of the sons of God. And let us hope, both in regard to this college, whose interests we now cherish, and all other kindred institutions, that amidst the changes of society by which they are occasionally affected, and the adversities by which they are depressed, we shall see the vindication of that rule of Providence, by which good is always educed from evil. Let us believe that those prejudices, and mistakes, and errors, and abuses, which are wont, in undisturbed prosperity, to become inveterate, shall be done away—that those improvements, which may be expected to flow from the influence of free governments and a free Christianity shall prevail, and shall contribute to make the reign of liberty, and knowledge, and truth, not only universal in extent, but perpetual in duration."

The theme of Dr. Chapin's address is, "the Business of Human Life." This he defines by saying, that it is to acquire that education in knowledge, and to form that character, which will qualify us for a future state of happiness. That this is the business of human life, is proved by the arguments—"That the mental endowments of man indicate that he is designed for another and more lasting state; and that all the appointed means of instruction and discipline are actually adapted to exert such an influence over his mind, as is best calculated to fit him for a future world of glory." To the young students of the institution the President thus speaks:

"High aims in early life, and undying perseverance, have formed those illustrious characters who have conferred the brightest honors upon the human race. To discipline the mind, according to your wishes, you are supplied with the most appropriate and powerful means. Does the soul suffer its divine glories to be sullied in the mire of lusts, you can paint before it the folly and wretchedness of this sensual slavery. Is it led astray by some dangerous spell, you have the means of breaking the enchantment. Is it involved in moral darkness, you may carry to it the light of life. Is the

subject of your instructions bold and obdurate, is his neck stiff, like an iron sinew, you are armed with the terrors of the Lord,—with weapons sharp and massive, and which, like the shining of God's glittering spear, may, at once, terrify and subdue the stoutest heart. Is he captivated by earth-born glories, lift the veil which hides from his sight the future tribunal, let the light of eternity shine upon him, and all the charms of this deceitful world may vanish from his view. This intellectual culture, when aided by the power of grace in relation to yourselves, will put you in possession of sources of enjoyment, which the vicissitudes of time can never destroy. Taught by the light of revelation, and by the disasters which often sweep away the richest earthly inheritance, you will see the folly of resting your hopes upon such uncertain objects. You will build your house on a high foundation, where you will enjoy perpetual sunshine, while you hear the thunder of the distant tempest. But, young gentlemen, if you are not yet resolved to make the advancement of mind in moral and intellectual excellency your greatest care, let me remind you, that you cannot, with impunity, waive such a resolution. The obligation, which rests upon you to do so, results from your endowments and relations; and it is as much beyond your power to cast it off, as it is to effect your own annihilation, or to dethrone the Majesty of heaven. It does not belong to you to say what shall be the number of your talents, or the nature of your connexions. These are unalterably fixed by that Being, with whom there is no shadow of turning. It is only for you to say, whether these talents shall be improved or abused; whether your relations shall be sustained with honor or with ignominy; and whether your undying spirit shall be fitted to swell the chorus of heaven, or the wailings of despair. In view of alternatives, marked with such a momentous difference, you cannot be ignorant of the path of wisdom."

It is the object of President Bascom to sketch an intellectual chart, or to define and illustrate the essential elements of useful knowledge. He accordingly offers some remarks on the origin, dignity, and destination of man; education, its nature and uses; its influence upon man as an intellectual, moral, and social being; a brief survey of the history and advantages of enlightened education; the present prospects of literature; and the union of science and religion.

Mr. Bascom thus speaks of the Institution over which he presides:

"Of our infant seminary, it becomes us

to speak with modesty, although authorized to indulge in the language of hope. As it respects the character of Madison College, called, by permission, after the venerable Ex-President Madison, of Virginia, and the principles upon which it is established, we have to remark, that it is purely and exclusively a literary institution. We do not, we will not, compound with any thing sectarian or selfish. It is true, the Institution has been established under the patronage of the Pittsburgh Annual Conference of the Methodist Episcopal Church; and to that enterprising body, as well as to other sources, we look for fiscal and other aid: but, as the authorized agent and representative of that body, I am instructed to pledge their public faith, that the only object we have in view, is to promote the interests of religion and science, upon broad and liberal principles, and upon a plan excluding all local, sectional, or party interests."

The academical department of the University of Pennsylvania has lately been reorganized. It is now represented to be in a flourishing condition. Dr. De Lancey, in his inaugural, describes the benefits of a collegiate education: it expands the mind; it affords that indescribable pleasure which results from the acquisition of knowledge; it gives method and precision to the mental operations; it produces an elevated tone of mind, &c. The following recapitulation is given:

"It will be seen at once, that if collegiate studies produce the effects which have been now enumerated—if they stimulate, expand, ennoble, and inform the mind, and give precision and method to its operations, they must obviously be calculated to prepare the individual who submits to this discipline, for the pursuit of any professional engagement on which his eye may be fixed: for of which of the professions can it with any truth be said, that it needs not, in the acquisition or the practice of it, the mental energy, expansion, elevation, and precision to which I have referred. Collegiate attainments are the foundation on which the edifice of future professional knowledge is to be reared; and its symmetry, strength, and durability, will be in exact proportion to the character of this ground-work on which it is to rest. If this be feeble, disproportioned, carelessly constructed, or of bad materials, it cannot serve for any other than a defective, insecure, unstable building. And even if the youthful student is not destined for either of the learned professions, the mental training which he undergoes in college, and the knowledge which he here acquires, will not be thrown away. They will aid him in whatever occupation he may choose to en-



gave. They will not be lost to him in the fields of agriculture, at the marts of commerce, on the mountain wave, or in the tented field."

Distinct mention is made in most of these addresses of the paramount and supreme importance of religion. It is surely time that that course of education should be adopted, in all our colleges, which shall have a prime reference to the moral powers—to the condition of the soul for time and eternity. Some of our colleges, and we cannot but rejoice in the fact, are making arrangements to secure the more effectual pastoral care, and religious instruction of the students.

We earnestly hope that the study of the Hebrew scriptures, embodying as they do all which is touching, and pure, and sublime in sentiment and language, containing, as they do, the "thoughts of God," will soon form a part of the course of study in our colleges; and we cannot but anticipate the highest intellectual and religious advantages from the measure.

## NOTICES OF PUBLICATIONS.

*Ministerial Responsibility*—a Discourse delivered before the Synod of Philadelphia, at Harrisburg, Pa., Oct. 1827, by John Breckinridge, junior pastor of the Second Presbyterian Church in Baltimore. pp. 56.

Through inadvertence, we failed to notice this able discourse at the proper time. Did our limits permit, we would now avail ourselves of the privilege of quoting largely from its pages. It is founded on the commission which our Saviour gave his disciples, to evangelize all nations, as recorded in Matthew xxviii. 18, 19, 20. The topic, which the preacher illustrates by a great variety of considerations, is the following; *That the ministers of reconciliation, being the authorized functionaries in the great work of evangelizing the world, any failure in its success must always be owing mainly to their abuse of their solemn trust.*

From the closing pages we make the following extract.

"Since ministers are officially set apart, and furnished for this work—and, as a great fact, must succeed, if they are faithful to their trust—the conclusion is irresistible, that if they forbear to 'go' and 'preach the gospel to every creature,' they are for

that, accountable to God: if they 'go' forth, not apprehending their official supports, nor possessing their official spirit, they cannot make full proof of their ministry, and hence they must fail; and for that, they are accountable. The church must account to God, for her criminal lethargy in this service; and the revolted world bear the curse of a violated law, and a rejected Saviour; but upon the ministry of this, and other ages, is devolved the awful charge, of abusing those means which are adapted to rouse and purify the church, and to overcome the resistance of the world—and of having thus, in a principal degree, contributed to retard the conversion of the world. It is a responsibility indefinitely great; and cannot be distributively divided unto each; but it is enough to make each of us tremble. Each should ask, 'what obliged the apostles, more than us, to be foreign missionaries, and self-devoted servants of Jesus Christ? For how much of the present state of the church and world shall I have to account? How much is there, that I could, and do not prevent, of the endless perdition of men? How much might I avail, in the hands of Heaven, if fully awake, and in action, toward the conversion of the world?' These questions must be met, if not before, at the judgment seat of Christ!

*"We learn, in the light of this subject, the superlative importance of those institutions, which have for their object, the selecting, training, and sending forth youth of the right spirit and qualifications, to publish salvation to the perishing kindred and nations of the earth.*

"It is sufficiently apparent, that none should be induced to enter on this service, who are not entirely surrendered to the Lord, and endowed for the due performance of its high and holy functions. Yet 'the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.'

*"In fine, so far as we see, the missionary cause cannot extensively triumph, without men of a spirit and order, almost unknown to the day in which we live.*

"There is a palpable disproportion between our spirit and our field of enterprise. Do not our self-denial, and our zeal, and our devotion to the work, find their rivals in the every-day-achievements of patriots, and soldiers, and navigators for discovery, and in all the more kindling occupations of the world—though *things temporal* furnish all the motive to action, and their horizon takes its boundary from *the things that are seen*? We must recal the spirit of primeval days. Oh for other Pauls to lead us on to victory, in the name of Jesus! The stake must be restored to the catalogue of missionary honors, ere the sons of the

church will awake, and come up to the help of their few heroic, but deserted brethren, who are kindling their watch fires along the dark frontier of the heathen world. And do we want more missionaries' graves? Already the bones of Martyn, and of Hall, and of Parsons, and of Fisk, and of other '*brothers beloved*,' both at home and abroad, speak out to us from the ground, and, in murmurs that reprove delays, call us to the field in which they fell. May their tombs be points of attraction to the missionary spirit of the age! May their ashes give out life, like the bones of Elisha!

"To the youthful soldiers of the cross, who are but now putting on them the armor of God, are the eyes of the universe directed, as the best hope of weeping Zion, and a world perishing in sin. '*I write unto you young men, because ye are strong.*' You stand amidst the twilight of receding darkness, and the rising day of latter glory. Assume, then, the full helps and true spirit of your sacred and peculiar office, and expand your desires and labors to the utmost limit of that field, in which it was intended to expatiate. '*Lift up your eyes; look on the fields; for they are white, already to harvest.*' You are summoned to come up to the help of the Lord against the mighty! With his vesture dipt in blood he calls you to his side. If you can do no more, with Thomas say, '*LET US GO THAT WE MAY DIE WITH HIM.*'"

THIRTEENTH REPORT OF THE BOARD OF DIRECTORS OF THE AMERICAN EDUCATION SOCIETY.

*Union of Labor with Study.* We should not have introduced this Report, which has been widely circulated, to the attention of our readers, were it not for the sentiments which it expresses, and the facts which it mentions, concerning the importance of uniting systematic and useful exercise with study. We have, in former numbers, given our own views of what is beginning to be called the *Manual Labor System*; and we present the following extract from the above Report, in the hope that it will deepen the conviction, which is already felt, of the expediency of carrying this system into effect, in all our seminaries of education.

*"Death of two promising young men."*

"The Directors have been called, during the year, to add to the list of premature deaths the names of two promising young men, who had been received under the patronage of the Society. One of them, Mr. Solomon Maxwell, had finished his collegiate course, and had charge, for a

time, of a flourishing academy. The other, Mr. Preserved F. Davison, was prepared to enter College. Both these young men were endowed with excellent talents; they were distinguished as scholars; and they gave much evidence of sincere and growing piety. Their death is a public loss. The friends of Zion have cause to mingle their tears with those of the afflicted relatives and friends of these rising sons of the church.

*"Importance of uniting exercise with study."*

"The early graves of *thirty* young men, once under the patronage of the American Education Soc. who fell the victims of disease before their preparatory studies were completed, and the failure of nearly as many more to enter the ministry in consequence of a loss of health, afford melancholy proof that something should be done to render studious habits less injurious, particularly to young men who have been previously devoted to active pursuits. No method promises so effectually to guard against this evil, as a course of systematic and vigorous bodily exercise. Experiment has proved that young men may devote from *two* to *four* hours of each day to labor, either agricultural or mechanical, without retarding, in the least, their progress in study, and with the prospect of maintaining vigorous health, as well as of earning something to defray the necessary expenses of an education.

"The Directors know not how to express their sense of the importance of a more serious and general attention to this subject. Of the sacred fund, entrusted to their care, probably five thousand dollars have been appropriated to young men whose prospects of usefulness have been cut off by disease or death. The calamity is greater, because the destroyer often, perhaps usually, selects youths of the strongest minds, and of the highest acquisitions. There are few young men, of fairer promise, than some of the former beneficiaries of this Society, upon whom the grave has closed forever. A larger number still will follow their example, and thousands of dollars will be spent without effect, in future years, unless more effectual measures are taken to unite systematic exercise with study. The Directors would not undertake to decide what those measures should be, in every case. But they cannot doubt that if a farm, or work shop, or both, were appended to every academy, college, and seminary in the land, and placed under such regulations as to secure the regular and cheerful attention of indigent young men, who have been accustomed in early life to labor, the sacrifice of health and life, which is now the cause of so much lamentation, would, in a great measure, cease.

*Amount of earnings reported by young men in connexion with the Society the last year.*

"The Directors take great pleasure in stating, that the efforts of the young men connected with the Society to assist themselves have been highly successful. The whole sum reported, as the fruit of their earnings the past year, is EIGHT THOUSAND SEVEN HUNDRED AND TWENTY-EIGHT DOLLARS. Of this amount, \$1963 were earned by members of theological seminaries; \$5476 by members of colleges; and \$1288 by members of academies. Of the two last sums, \$4955 were obtained by teaching school; and \$1809 by various kinds of labor.

"The practice of teaching school is doubtless attended with many advantages besides those of a pecuniary kind; but yet, when carried to the extent it now is, by young men in some parts of the country, it may be reasonably doubted whether the interruption which it occasions, in a regular course of study, and the consequent effect which it has in preventing a thorough education, do not more than overbalance the advantages gained. It would be far preferable, in the judgement of the Board, to stop a year at a time, in some part of the course, and devote the whole to the business of teaching, than to leave, as many now do, in the midst of their college studies, for a few weeks or months, and then return to their respective classes with the design of keeping up, to the end of the course, with others who have been subjected to no such intermissions. The evils arising from this source are often deplored by instructors, as well as others; and it may be necessary to adopt measures to lessen or prevent the injurious effects complained of. Whenever a substitute for keeping school shall be provided, by means of which young men may aid themselves, in a pecuniary point of view, as effectually as they now do by keeping school, the temptation will cease to be of dangerous tendency, and no more time will be consumed in this employment, than will be desirable for its own sake. But whether such a substitute shall be found or not, it cannot admit of doubt, that the true policy for this Society to pursue is, that which gives full effect to the motives to personal effort. A dollar earned is worth twice the amount given for the purpose of teaching a young man how to do good to his fellow men. It is the only effectual way of showing him how great are those resources which God has given him in himself. In this view the value of the earnings reported by the beneficiaries of this Society, the past year, is inestimable."

As an illustration of what is said in the preceding extracts, and as evidence of the great utility of systematic exercise for stu-

dents, we present the following testimonials from different individuals, who have been connected with the mechanical association, in the Andover Theological Seminary, during the past few months. The length of time which is employed, each day, in labor, is one hour and a half. For a more particular statement of this plan, we refer our readers to Vol. I. of the Register, pp. 17 and 123. Several instances, as decided, as the following, of the great benefit which has been derived from this system of exercise, might be obtained, if necessary.

The undersigned, members of the Mechanical Association connected with Andover Theological Seminary, cheerfully communicate the results of our experience in relation to our mechanical exercise. Sensible of the preeminent importance of a vigorous and healthful body to intense and protracted mental action; convinced of the great loss of mind and usefulness, which literary men suffer from their habits of corporeal inactivity; and alarmed by the numerous instances of mortality among candidates for the ministry; we commenced the experiment of uniting *mechanical* labor with intellectual pursuits. Our experiment, after a trial of more than six months, and, in a less extended form, of more than a year, has convinced us that such a union is not only feasible, but highly salutary. Unlike *gymnastic*, and other *sportive* exercises, we have found our *mechanical* exercise subject to no irregularities in consequence of the weather, or diminution of interest. By its requiring vigorous exertion of the whole corporeal system, it removes that languor and sluggishness of body, which are the sure precursors of hypochondriacal affections and mental stupor. It has taken the place of those anti-dyspeptic medicines to which many of us have heretofore been compelled to resort; and, for the former *artificial* and *constrained* action of our animal powers, it has substituted their *natural* and *spontaneous* action. Although we can form no estimate of the degree of disease which our exercise has prevented; yet we can safely state that, since we commenced it, the frequency of occasional indisposition, and the consequent necessity of application for medical aid, have been sensibly diminished; and that the general state of health and feeling, throughout the Association, has been much improved.

We are not disposed to enlarge on the mental relaxation which our plan of exercise affords, or on the mechanical skill which we have acquired; but, in view of its influence in augmenting the energy and strength, both of body and mind, we cannot but hold it in high estimation, and recom-



mend it most confidently to all sedentary men.

In behalf of the Association,

HENRY LITTLE,  
OSGOOD HERRICK, } *Prudential Com.*  
JOHN J. OWEN, }

*Theol. Sem. Andover, July 7, 1829.*

I hereby certify, that in the month of August last, after more than a year's decline of health, I was reduced to a state of great pectoral weakness and general debility, which were attended with slight hemorrhage, and which totally disqualified me for study; that in the early part of November following, I joined the Mechanical Association of this Seminary; and that now my natural strength and vigor of body are restored; all unusual symptoms of disease are removed; and I have become habituated to a regular system of physical exercise, which, with the ordinary smiles of Providence, ensures permanent health. Among other instruments of my restoration to my present state, I ascribe *very much* to the varied exercise of the chest, and the whole corporeal system, at the mechanical bench.

EDWARDS A. PARK.

For more than two years previous to entering this Seminary, my health was such that I could not study more than one hour a day. The thought of prosecuting my studies seemed chimerical. But learning that several individuals had experienced much benefit from their mechanical exercise, I was induced to make the experiment; and I rejoice that my hope of restoration brightens daily. I can already endure three or four times as much study as when I entered the Seminary; and the principal cause of this improvement in health I fully believe has been my *regular* exercise in the shop.

JOHN MORRILL.

For more than four years previous to my entering this Seminary, my health was very feeble; and during my first term here, it declined so rapidly, that it was feared, a consumption would speedily terminate my days. On my return the second term, the Work Shop went into operation, and I concluded to substitute mechanical exercise, for medicine, which had become almost as necessary as my food. Now my health is much restored, and for more than two years, I have seldom had an occasion to open my box of drugs.

A. H. REED.

## MISCELLANY.

### NEAR VIEWS OF ETERNITY.

Eternity is another thing than we ordinarily take it to be in a healthful state. O, how vast and boundless! O, how fixed and unalterable! O, of what infinite importance is it, that we be prepared for *eternity*! I have been just a dying, now for more

than a week; and all around me have thought me so. I have had clear views of *Eternity*; have seen the blessedness of the godly, in some measure; and have longed to share their happy state, as well as been comfortably satisfied that through grace, I shall do so: but O, what anguish is raised in my mind for those who are Christless, for those who are mistaken, and who bring their false hopes with them to the grave! the sight was so dreadful, that I could by no means bear it; my thoughts could by no means bear it, and I said under a more affecting sense than ever before, "Who can dwell with everlasting burnings!" O: methought, could I now see my friends, that I might warn them to see to it, that they lay their foundation for *Eternity* sure.

BRAINERD.

I have lived to see that this world is full of perturbations; and I have long been preparing to leave it, and gathering comfort for the awful hour of making up my account with God, which I now apprehend to be near. And though I have, by his grace, loved him, in my youth, and feared him, in my age, and labored to have a conscience void of offence towards him, and towards all men; yet, if thou, Lord, shouldst be extreme to mark what I have done amiss, how shall I abide it? Where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits, who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then choose thy own time; I submit to it. Let not mine, O Lord, but thy will be done!

RICHARD HOOKER.

I have now done with mortal things, and all to come is vast eternity! Eternity! How transporting is the sound: As long as God exists, my being and happiness are, I doubt not, secure. I expect eternal life, not as a reward of merit, but as a pure act of bounty. Detesting myself in every view I can take, I fly to the righteousness and atonement of my great Redeemer, for pardon and salvation; this is my only consolation and hope.

ELIZABETH ROWE.

The business of a christian is to bear the will of God as well as to do it. If I were in health I ought to be doing it, and now it is my duty to bear it. The best thing in obedience, is a regard to the will of God; and the way to that is to have our inclinations and aversions as much mortified as we can.

DR. WATTS.

I shall now die. But O, what unspeakable glories do I see! What joys beyond thought or expression, am I sensible of! I am assured of God's mercy to me, through Jesus Christ. O! how I long to die and be with my Saviour.

LORD ROCHESTER.

### WORTH OF THE SOUL.

*I have nothing to spare*, is the plea of sordid reluctance. But a far different sentiment will be formed amidst the scenes of the last day. Men now persuade themselves that they have nothing to spare till they can support a certain style of luxury, and have provided for the establishment of children. But in the awful hour when you, and I, and all the pagan nations, shall be called from our graves to stand before the bar of Christ, what comparison will these objects bear to the salvation of a single soul? Eternal mercy! let not the blood of heathen millions, in that hour be found in our skirts!

—Standing, as I now do, in sight of a dissolving universe, beholding the dead arise, the world in flames, the heavens fleeing away, all nations convulsed with terror, or rapt in the vision of the lamb,—I pronounce the conversion of a single pagan of more value than all the wealth that ever Omnipotence produced. On such an awful subject it becomes me to speak with caution; but I solemnly aver, that were there but one heathen in the world, and he in the

remotest corner of Asia, if no greater duty confined us at home, it would be worth the pains for all the people in America to embark together to carry the gospel to him. Place your soul in his soul's stead. Or rather consent for a moment to change condition with the savages on our borders. Were *you* posting on to the judgement of the great day, in the darkness and pollution of pagan idolatry, and were *they* living in wealth in this very district of the church, how hard would it seem for your neighbors to neglect your misery! When you should open your eyes in the eternal world and discover the ruin in which they had suffered you to remain, how would you reproach them that they did not even sell their possessions, if no other means were sufficient, to send the gospel to you. My flesh trembles at the prospect! —But they *shall* not reproach us. It shall be known in heaven that we could pity our brethren. We will send them all the relief in our power, and will enjoy the luxury of reflecting what happiness we may entail on generations yet unborn, if we can only effect the conversion of a single tribe. *Griffin's Ser.*

### STATISTICS OF BENEVOLENT SOCIETIES, ETC.

In this number of the Register, we lay before our readers what information we have been able to gather and arrange, in regard to the benevolent operations of the age. The difficulties with which we have been called to meet have been many and various. In some cases, the proper documents were inaccessible; and in others, the official Reports were very incomplete. Of course, we cannot challenge entire accuracy in our statements. An ample exhibition of facts, collected from a field of such vast extent, must be the result of time and experience and labor.

#### *Foreign Missions.*

Among the various departments of Benevolent exertion, the subject of Foreign Missions, unquestionably holds the first place. Through the channel which they have opened the largest streams of Christian Benevolence have ever flowed.

#### *North American Indians.*

Soon after the settlement of New England, the famous John Eliot commenced his labors among the Indians. He translated the whole Bible into the Indian language, and at Natick, near Boston, gathered a church of converted Indians. The family of the Mayhews was eminent for missionary zeal. By the labors of the Rev. Thomas Mayhew, 282 Indians were induced to renounce their false gods. His grand-

son, John Mayhew, succeeded him, and labored for about 16 years. His son, Experience Mayhew, labored among the Indians, for about sixty years. Many pleasing instances of conversion are recorded by him, in a little book, which he published entitled "Indian Converts," 30 of whom were ministers of the Gospel. In the town of Sandwich, in the Plymouth colony, there was an Indian church of 27 members. In this colony, at one time, there was reckoned 1,439 praying Indians. In 1734, Mr. John Sargeant commenced his missionary labors among the Stockbridge Indians, in the western part of Massachusetts. During his service of 15 years, he baptized 182 Indians. After the revolutionary war, most of the tribe removed to the country of the Oneidas, in New York. In 1800, the congregation amounted to 400 persons, under the care of Mr. John Sargeant, a son of the former missionary.

In 1742, David Brainerd commenced his labors at a place near Albany. He also labored at the Forks of the Delaware in New Jersey, but principally among the Indians at Crossweeksung in the same state. Here his preaching was in demonstration of the spirit and with power. In one year 77 persons were baptized by him.

The result of all these missions seems to have been that several thousands of Indians were hopefully converted to God.

*Danish Missions in India and Greenland.*

In 1705, two individuals from the University of Halle, one of whom was the famous Ziegenbalg, proceeded on a mission to Tranquebar, in the East Indies, under the patronage of Frederick IV. of Denmark. In 42 years the number of those baptized, including children, amounted to 8056. In 1750, Schwartz, the modern Paul, joined the mission. He calculated that, during the 48 years of his labors, two thousand souls were savingly converted to Christ. From these missions great and glorious results followed. Dr. Carey of Serampore, computes the whole number of converts, since the establishments of the Missions at 40,000.

In 1721, Rev. Hans Egede, from Norway established a Mission in Greenland. In 1750, his son Paul published a Greenland Dictionary, and in 1760, a Greenland translation of the New Testament. In 1786, there were 10 Lutheran missionaries in the country, and 20 catechists and schoolmasters. Since then the number has decreased.

*Missions of the United Brethren.*

The Moravians are the descendants of the ancient Bohemians. In 1722, in consequence of persecution, most of them removed from Moravia to Upper Lusatia, in Germany. Here they were received by Count Zinzendorff, a German nobleman, who afterwards, became a convert to their faith.

He began to direct their attention to the miserable state of the heathen. In 1733, Christian David, Christian and Matthew Stach undertook a mission to Greenland. After a few years of almost incredible hardship, and without any success in their labors, they changed their theme in addressing the natives, and began to preach Christ and him crucified. The Greenlanders were subdued to the obedience of the faith. The United Brethren soon after commenced missions in the West Indies, in Canada, in South America, in South Africa, &c. of which a more particular account will be given hereafter.

*Roman Catholic Missions.*

Early in the last century the Society at Rome, "De propaganda Fide," entered upon the work of Missions with great zeal. Strenuous and persevering efforts were made in Japan, in China, in India, in South America, &c., but in consequence of the corrupted Christianity, which was preached, and of the temporizing, worldly policy pursued by the missionaries, immense evil was done to the cause of missions. The minds of whole nations of heathens were permanently alienated from Christianity.

*Missionary Spirit in Great Britain.*

In 1647 the Society for propagating the Gospel was formed. The labors of its missionaries have been principally confined to North America. In 1698 the Christian Knowledge Society was formed in England. Its income has been frequently \$150,000 per annum. It has employed missionaries in various parts of the world. In 1701, the Society in Scotland, for "Promoting Christian Knowledge" was formed. The income has sometimes been \$28,000 per annum.

About forty years since, the attention of the Christian world began to be effectually aroused to the duty of sending the word of life through the world. A secret, *divine* influence began to operate on the hearts of a few Christians in England. About the year 1785, Dr. Coke, a Wesleyan Methodist, had his attention directed to this subject, and by his exertions, the Wesleyan Meth. Miss. Society was soon formed, and missions commenced among the negroes of the West Indies. In 1784, a Baptist Association, which met at Nottingham, in England, began to observe the first Monday of every month, as a season of special prayer, for the extension of Christ's kingdom. Mr. Samuel Pearce, and Mr. William Carey entered warmly into the subject. In 1792, Mr. Carey preached a sermon, the principal divisions of which were, EXPECT GREAT THINGS; ATTEMPT GREAT THINGS. The Baptist Missionary Society was formed in 1792, and a mission commenced in India, by Messrs. Thomas and Carey.

In 1796, the London Missionary Society was formed, consisting of Churchmen and Dissenters. A mission was immediately commenced in the South Sea Islands. The Church Missionary Society was instituted, in 1800, by members of the established church, and a mission commenced in Western Africa. The Glasgow and Edinburgh Missionary Societies had already been formed.

*Missionary Spirit in the United States.*

Horne's Letters on Missions did much to excite a missionary spirit in this country, but the labors of Mills, and one or two associates did more. In 1810, the General Association of Massachusetts, at their meeting in Bradford, instituted a Board of Commissioners, to devise and prosecute measures for the spread of the Gospel in heathen lands. Since that time Societies have been formed by the Baptists; the Methodists; the Episcopalians, &c.



## VIEW OF MISSIONS.

In the following tables, we have compiled the most interesting facts, which were within our reach. Our authorities are the last Reports of the respective Societies in this country, several late numbers of the London Missionary Register, &c.

## AFRICA AND THE AFRICAN ISLANDS.

## WEST AFRICA.

District.	No of stations.	Time of com.	Society.	Euro. miss.	Assistants.	Com.	Schools.	Schol.
Sierra Leone	16	1804	Church Miss. Soc.	7	30	800	32	3000
Gambia	1	1821	Wesleyan Miss. Soc.	2		30		
Freetown	1		Do.	2		146	2	86
Monrovia	1	1821	Am. Baptists.	2		100	1	36
Liberia		1828	German Miss. Soc.	7				
Gold Coast		1828	Do.	4				

## SOUTH AFRICA.

Name of Society.	Com.	Stations.	Europ. Miss.	Scholars.	Comm.
United Brethren	1736	5	19		
London Miss. Soc.	1802	12	17	1100	
Wesleyan Miss. Soc.			13	404	
Glasgow Miss. Soc.	1819	2	3		

## AFRICAN ISLANDS.—MAURITIUS AND MADAGASCAR.

Christian Knowledge Soc.	1828	1	1	170
London Miss. Society	1814	2	5	1956

## General Estimate.

Number of Missionary Societies, which have sent Missionaries to Africa,	7
Number of Ordained Missionaries, about	80
Assistants, including wives of Missionaries, native Teachers, &c. about	120
Members of Christian Churches, from	2,000 to 3,000
Scholars, of various descriptions, at least	10,000

## INLAND SEAS.

## RED—MEDITERRANEAN—BLACK—CASPIAN—PERSIAN GULF.

Society.	Com.	Miss.	Stations.
American Board	1820	4	All at Malta.
Church Miss. Soc.	1815	9	Malta, Smyrna, Syra, Cairo, Alexandria.
Jews' Society	1821	4	Syria, Greece, &c.
London Miss. Soc.	1811	2	Malta, Corfu.
Wesleyan Soc.	1823	4	Malta, Alexandria, Zante.
Scottish Miss. Soc.		2	Karass and Astrachan.
German Miss. Soc.	1822	18	Ger. Col. in Crimea, Georgia, Armenia.
Am. Epis. Miss. Soc.	1828	1	Greece.

At Malta, the American Board, the Church Missionary, and the London Missionary Societies, have established presses. Of the press belonging to the American Board at Malta, the following particulars are given, including the number of copies, printed, remaining in the Depository, and issued, from August 1822, to November 1827.

COPIES.				PAGES.		
	Printed.	M. Depos.	Issued.	Printed.	M. Depos.	Issued.
Greek	71,050	13,120	57,930	3,732,000	1,151,440	2,580,640
Italian	55,500	23,439	32,061	1,706,000	855,888	850,112
Gr. Turk	1,500	500	1,000	36,000	12,000	24,000
Total	128,050	37,059	90,991	5,474,000	2,019,328	3,454,752

There were issued from the press of the Church Missionary Society, in 1825-6-7, 3,000,000 pages of different religious tracts and books. The press of the London Society has printed a modern Greek Lexicon in two volumes; a modern Greek Testament; an Albanian Testament, &c. In addition to the Missionary Societies enumerated, the

Bible, Tract, several Education, Philanthropic Societies, as well as benevolent individuals, are engaged in establishing schools, in translating and circulating bibles, tracts, manuals of elementary instruction, &c. with great earnestness. To this quarter of the world all civilized nations are looking with intense interest. The day of glorious change, the day of redemption is drawing nigh.

### SIBERIA.

Lond. Miss. Soc., 3 Missionaries at Selengisk. This Mission is near the centre of the Asiatic continent, among the Mongolians, the descendants of the tribes once ruled by the mighty Ghengis Khan. A translation of the scriptures is nearly completed into Mongolian.

### CHINA.

Lond. Miss. Soc., 1807. 1 Missionary, 2 native assistants. Dr. Morrison has published the whole Bible in Chinese.

### INDIA, INCLUDING CEYLON.

Society.	Miss. com.	Ordain. Miss.	Stations.
Gosp. Prop. and Chr. Know. Soc.	1727		4
Serampore Missions	1799	10	10
English Bap. Society	1801	15	9
London Miss. Society	1805	33	20
Wesleyan Society		23	12
American Board	1813	9	6
Am. Bap. Board	1814	3	3
Church Miss. Soc.	1815	29	25
Scottish Miss. Soc.	1823	5	2
	Total	127	91

It is impossible to ascertain the number of communicants, or scholars, in the schools. Most of the reports are very incomplete. Gratifying exceptions are those of the American Board, and the Wesleyan Missionary Society. At the Methodist stations there are 635 communicants. At the stations of the Am. Board in Ceylon and Bombay there are 100 communicants, and 6387 scholars, of whom 1349 are girls. The Mission Seminary at Batticotta contains 67 students, arranged into 5 classes.

At all the Mission stations, in India, there are not far from 130 ordained Missionaries; probably 200 European assistants; a large number of native assistants; and more than 100,000 scholars.

### ISLANDS IN THE INDIAN AND PACIFIC OCEANS.

#### *London Missionary Society.*

At Batavia, Amboyna, Friendly Islands, Harvey Islands, Society, Georgian, Rai-vaivai, Paumotu, Marquesas, and Sandwich—24 stations; 17 missionaries; 42 native assistants.

#### *Wesleyan Missionary Society.*

11 missionaries; 162 members; 298 scholars, at their stations in New South Wales, in Van Dieman's Land, in Tongataboo, and in New Zealand.

#### *Baptist Missionary Society.*

2 stations; 2 missionaries at Java and Sumatra.

#### *Church Missionary Society.*

In New South Wales; in New Zealand; 4 stations; 7 missionaries; 7 catechists.

#### *American Board.*

*Sandwich Islands.* On the islands Hawaii, Oahu, Maui, and Tauai; 6 stations; 10 missionaries; 86 native members of the church; 26,000 scholars. An edition of the gospels is now in the press. The number of persons who sometimes assemble to hear the missionaries preach, is no less than 5,000.

Total, in the islands in these seas, 40 stations; 47 ordained missionaries.

## SOUTH AMERICA.

Very little is done in the way of missionary effort, in South America at the present time, with the exception of the missions in Guiana. Rev. Messrs. Torrey and Parvin are laboring in Buenos Ayres, and an agent of the Bible Society in distributing bibles and tracts.

## WEST INDIA ISLANDS AND GUIANA.

Society.	Stations.	Miss.	Comm.	Scholars.
United Breth.	23	46		
Wesleyan	19 islands	53	29,998	7,439
London Miss.	2	2	200	1,000
Gos. Prop. Soc.	"	"	"	381
Eng. Ladies' Soc.	"	"	"	300
Slave Conver. Soc.	"	"	"	12,376
Church Miss.	4 islands	"	"	3,252
Scottish Miss.	3	3	"	"
Baptist Miss. Soc.	"	"	"	"
Bap. Gen. Miss.	3	3	96	

## NORTH AMERICAN INDIANS.

*American Board.*

Tribes.	Com.	No. of stations.	Miss.	Comm.	Scholars.
Cherokees	1817	8	4	159	174
Chickasaws	1821	4	3	63	94
Choctaws	1818	8	3	4	170
Cherokees Ark.	1820	2	2	11	90
Osages	1820	4	4		161
Indians in Ohio					22
Mackinaw	1823	1	1	10	157
New Stockbridge	1828	1	1		
Indians in N. Y.		3	1	86	125
Total		31	19	333	993

*Baptist Board.*

Creeks, Cherokees, Putawotamies, Ottawas, 5 stations; 3 missionaries. In Scott county, Ky. is an academy containing 101 students, Choctaws, Creeks, &c.

*Methodist Missions.*

Among 8 tribes; 14 stations; 18 missionaries; 1,600 members; 350 scholars.

*Cumberland Presbyterians.*

Chickasaws, 1 station; 1 missionary; 25 scholars.

*United Brethren.*

Labrador, Upper Canada, Cherokees, 6 stations, 19 miss., 287 comm., 323 scholars.

Total in N. America 57 stations, 60 miss., 2220 comm., 1792 scholars.

## GENERAL SUMMARY.

An approximation to the truth, more or less near, is all which can be expected in this summary.

Number of missionary stations through the world	340
Number of ordained missionaries	500
Native assistants, chiefly school teachers, between	16 and 1700
Learners in mission schools, at least	200,000
Members of mission churches	26,000
Number of mission colleges	4
Seminaries for educating native teachers, &c.	20
Missionary printing establishments	32



## AMERICAN BOARD OF MISSIONS.

We subjoin a few additional particulars in regard to the history and home department of the Board, taken chiefly from the *Missionary Herald*.

This Board was incorporated in 1812. It now consists of 68 elected members, residing in different parts of the Union. There are 446 honorary members, constituted by the payment of 50 dollars if clergymen, and 100 dollars if laymen.

*Receipts.*

The following table will give a view of the receipts of the Board, since its establishment:

To Sept. 1811	1,399 53
1811-12	13,953 40
1812-13	11,436 18
1813-14	12,467 56
1814-15	11,392 57
1815-16	11,942 58
1816-17	30,030 70
1817-18	35,427 72
1818-19	37,550 63
1819-20	40,534 51
1820-21	47,946 95
1821-22	61,237 87
1822-23	55,808 94
1823-24	54,157 05
1824-25	55,716 18
1825-26	61,616 25
1826-27	88,341 89
1827-28	102,009 64
	<hr/>
	\$732,970 15

*Associations and Auxiliaries.*

The following is a tabular view of the Associations and Auxiliaries in the different States:

	Associations.		Total of Asso.	Aux.
	Gent.	La.		
Maine	41	44	85	4
New Hampshire	74	73	147	7
Vermont	80	76	156	8
Massachusetts	202	194	396	15
Rhode Island		1	1	
Connecticut	151	152	303	15
New York	80	26	106	5
New Jersey	31	17	48	4
Pennsylvania	68	18	86	5
Maryland	3		3	
District of Columbia	5		5	1
Virginia	10	4	14	1
Ohio	81	32	113	3
North Carolina		1	1	
South Carolina	3	2	5	1
Georgia	1	1	2	
	<hr/>	<hr/>	<hr/>	<hr/>
	830	641	1471	69

## HOME MISSIONS.

We regret that we are not able to furnish any account of the *Home Missionary Society* of England, which has been in vigorous operation for several years. This deficiency we shall hope to supply in our August number for 1830.

*United States.*

Several local societies, of an efficient character, have for some time existed in the United States. One of the earliest and most useful of these is the

*Connecticut Missionary Society.*

In 1774, the General Association of Connecticut resolved that an attempt should be made to send missionaries to the settlements forming in the western and northern wilderness. In 1780, two missionaries were sent from the county of Hartford, to labor in Vermont. In 1798, the General Association again took up the subject of missions, and presented a petition to the General Assembly, that contributions might be made for this object. The petition was granted, and the first contribution amounted to \$1,269. The General Association formed themselves into the *Missionary Society of Connecticut* in 1798. In 1800 a missionary was sent to the Western Reserve,

which at that time contained but 1400 inhabitants. It now contains 8 counties, and more than 100,000 inhabitants. The following table contains the result of the Society's labors.

Period since its establishment, in 1798, 31 years.

Number of missionaries employed, 144.

Bibles, Tracts, Pamphlets, Sermons, &c. circulated, 63,316.

Bible Societies formed by the missionaries, 6.

Amount of labor performed, 14,000 weeks.

Whole receipts of the Society, since its formation, \$160,657 30.

*Maine Missionary Society.*

It is about 22 years since this society was formed. It has been greatly instrumental in building up the waste places of Maine. It employs from 40 to 50 missionaries.

*Massachusetts Missionary Society.*

It is 30 years since this society was formed. In 1827 it was connected with the Massachusetts Domestic Missionary Society. It employs from 60 to 70 laborers, principally in the destitute portions of Maine and Massachusetts.

*Board of Missions of the General Assembly.*

In 1789, the General Assembly of the Presbyterian Church was organized. From that period till 1802, the Assembly managed their missionary concerns by a committee annually appointed. In 1802, a standing committee of missions was appointed. This committee continued to conduct the missionary operations of the Assembly till 1818, when the Board of Missions was constituted. The principal efforts of the standing committee, and the Board of Missions, have been directed to supply the destitute places in our own country. The following statement will give a general view of what has been accomplished :

Number of missionary appointments	924
Miss. who fulfilled their appointments	769
The time spent by them in service (yrs)	167
Number of miles' travel	241,314
Number of sermons preached	24,733
Number of baptisms	2,394
Money collected by them	\$10,978 98
Money paid to them by the Board	77,941 75

During the last year 101 missionaries were employed in 21 states and territories, and 1 in South America.

*United Domestic Missionary Society.*

This society was formed in 1822. In 1826 it was merged in the American Home Missionary Society. During the last year of its existence it supplied 148 churches and congregations with the labors of 127 missionaries. Its sphere of operations was principally confined to New York.

*American Home Missionary Society.*

In regard to this society, we are happy to make use of some extracts from a communication obligingly furnished us by the Secretary of the Society.

*"A sketch of the origin and present state of the American Home Missionary Society."*

"The formation of the American Home Missionary Society may well be regarded as commencing a new era in the history of domestic missions in the United States. We would not speak lightly of the missionary efforts of former years. Something was done in the days of our fathers to supply the destitute of this great country with the ordinances of a preached gospel. The character of our population, from the beginning, was migratory. Planted upon the border of a newly discovered continent, a large proportion of which remained yet to be possessed, but few of the sons of the pilgrims allowed themselves to live and die upon the spot that gave them birth. The undiscovered extent, and inviting resources of the country that lay before them, inspired each generation with new degrees of enterprise to go in and possess it; and thus field was added to field, and state to

state, until, in a little while, we became a great nation, blessed with a government independent and free, offering an asylum for the oppressed of other countries, and affording still greater facilities and encouragements for the dispersion of our own population. The result has been, what none were bold enough to predict, that, in a little more than two hundred years, we have a population of twelve millions scattered, with more or less denseness, over a territory of perhaps 1,500,000 square miles.

"In the progress of this rapid enlargement, it was early perceived that the power of Christianity was losing its proportion to the numbers and extent of the population. The majority of those who left the home of their fathers to plant themselves in a larger place in the wilderness, soon forgot the interests of their souls and the souls of their children, in the ardor of worldly enterprise and the deceitfulness of increasing wealth, while the few who still "remembered Zion" sent back their cry to the churches from which they had gone out, for help to sustain the ordinances of the gospel in the frontier settlements. These appeals were not made altogether in vain. The early records of several of the oldest churches in New England contain interesting memorials of what they were accustomed to do for their brethren, whose residence in new settlements had deprived them of privileges which they once enjoyed. Such was the beginning of the work of domestic missions in this country. Individual churches, as they became interested in the moral condition of particular neighborhoods of the destitute, were accustomed to grant them aid in the support of the gospel. But as the new settlements were multiplied, and their wants became more generally known, it was apparent that these separate efforts of individual churches were inadequate to their demands. The increasing desolations of the frontiers of our country now became a subject of just alarm. Christians and Christian ministers conferred together on the obligations of the churches to let their light shine, and prayers were offered up to God for wisdom to direct. Infidelity was becoming the fashion of the day, and it was seen that more vigorous measures must be adopted to sustain and propagate the institutions of religion, or there was danger that this nation of freemen would soon become the bond-slaves of that spirit which ever reigns in the children of disobedience. The interest of the churches was awakened, and the importance of more united efforts was discussed. The result was, the successive formation of several domestic missionary societies, the most important of which were those of Massachusetts and Connecticut, and the Board of Missions of the General Assembly of the Presbyterian Church. These gave a

new degree of energy and extension to the missionary enterprise, and successive portions of the wilderness were made glad for them. Their example was afterwards followed by similar societies in several other States, among which the most distinguished for its enterprise and efficiency was, the United Domestic Missionary Society of the State of New York. Thus for the last thirty years, previous to the formation of the national society, the work of domestic missions was gradually advancing in interest and efficiency, numerous churches had been planted, and incalculable good had been effected, the memorial of which we doubt not is recorded in heaven. Long let it live in the gratitude of our country.

"But it was manifest to the most intelligent observers of the state of the churches, that some new impulse must be given to the cause, or the object for which our fathers labored and prayed must be lost. The enterprise of home missions had come, in the providence of God, to a crisis which devolved, with unutterable interest, upon the consciences of American Christians, the question, whether they would shrink back from the increasing obstacles to the supply of this whole country with the stated administration of the gospel, and yield to despair of accomplishing so great a work; or whether, by a concentrated and intense effort, under God, they would 'rise and build.' Individuals, in different parts of the country, were impressed almost simultaneously with the responsibility of this question. The subject of it was becoming a topic of interest in the conversations of Christian brethren; it was discussed in the executive committees of existing domestic missionary societies; and the writer of this article is assured that it was made a subject of special prayer by a little band of students, in one at least of our theological seminaries, who, having then pledged themselves to God and each other, have since devoted their lives to the service of this cause. A new and united effort was demanded, and the Head of the church was preparing the hearts of his people to put it

forth. The idea was at length conceived, of the formation of a NATIONAL SOCIETY FOR HOME MISSIONS! This thought having been some time entertained and discussed, suitable measures of concert having been adopted, and the members and conductors of existing domestic missionary societies having been extensively consulted, a convention for its accomplishment was held in the city of New York, on the 10th of May, 1826, composed of a large number of friends of missions, both clergymen and laymen, from thirteen of the United States and Territories, and from the Presbyterian, Congregational, Reformed Dutch and Associate Reformed Churches. This convention, having matured the form of a constitution for the proposed society, recommended that the United Domestic Missionary Society adopt the same, and become the AMERICAN HOME MISSIONARY SOCIETY. This recommendation of the Convention was laid before the society at its anniversary meeting, May 12, 1826, and was unanimously adopted. Thus originated an Institution which has commenced its operations with a vigor and a degree of visible success which none anticipated, but which all who love the cause of God our Saviour, and pray for the spiritual health and salvation of the spreading millions of this self-governed nation, must hail with gratitude.

"In the three years of its existence the Society has extended aid to between six and seven hundred different congregations and missionary districts, in twenty-two states and territories. The labors of its missionaries have, in many instances, been signally blessed, and though the number of hopeful conversions, under their ministry, cannot be accurately stated, it doubtless exceeds the number reported as added to the churches aided, and may be safely estimated at not less than *three thousand*.

"The following table exhibits the annual results of the operations of the society, in several particulars, from its formation to the date of its last report:

THE LAST YEAR COMPARED WITH THE TWO PRECEDING YEARS.

*The following table exhibits the annual results of the operations of this society, in several particulars, from its formation, May, 1826.*

	First year.	Second year.	Third year.	Incr. 3d yr.
Receipts	\$18,130 76	\$20,035 78	\$26,997 31	\$6,961 53
Expenditures	13,984 17	17,849 22	26,814 96	8,965 74
Number of Missionaries	169	201	304	103
Congregations & Miss. Districts	196	244	401	157
Sabbath Schools reported	Not rep.	206	289	83
Bible Classes reported	Not rep.	100	134	34
Years of labor performed	110	133	186	53
Additions to the churches reported	Not rep.	1000	1678	678
Auxiliary Soc. and Associations	Not rep.	189	241	52



"The number of missionaries now in the employment of the society exceeds that of any former period, while every month witnesses some new extension of its appropriations, and almost every mail brings intelligence of some new achievement in its 'twice blessed' work of philanthropy and faith. The number of the society's auxiliaries is also increasing. Thus it is gradually concentrating the Christian energies of all parts of the country to go in and possess the wide fields of promise presented in the west and south. And this it does, in

the most effectual way, by encouraging and strengthening each auxiliary society in the older states to repair its own wastes, and build up its own desolations. There is, in this respect, a wise forethought in its plan, by which it secures the integrity and increase of the churches at home, while it affords a medium through which the enlarging and concentrated streams of their beneficence may flow forth to bless the destitute; until all shall have opportunity to exercise that faith which cometh by the hearing of the word of God."

## DISTRIBUTION OF THE BIBLE.

### BRITISH AND FOREIGN BIBLE SOCIETY.

The primary occasion of those measures, out of which grew the institution of the British and Foreign Bible Society, was the scarcity of Welsh Bibles in the Principality, and the impracticability of obtaining adequate supplies from the only source existing at that period, whence copies of the authorized version were to be derived—the Society for Promoting Christian Knowledge. After repeated solicitation and great difficulty, this Society was at length induced to publish an edition of 10,000 Welsh Bibles and 2000 extra Testaments. This supply was altogether inadequate.—Urgent requests were again made to the same Society for another edition.—At length in the summer of 1802 all prospect of relief from this source being finally closed, it was determined to contract with a well qualified printer, for a competent impression, and to defray the expense by a private subscription. Matters had arrived at this point when an occurrence took place which laid the foundation of a permanent supply of the Holy Scriptures not only to the inhabitants of Wales, but to the whole human race. In 1802, the Rev. Thomas Charles, a minister of the established Church in Wales, visited London and by his earnest conversation on the subject with various persons, produced a general discussion, which led to still more important measures.—The Rev. Joseph Hughes, a Baptist minister, and at present a secretary of the Society, suggested whether it would not be desirable to take such steps as might be likely to stir up the public mind to a general dispersion of the Scriptures. Not long after, Mr. Hughes was desired to prepare an address to be submitted to the consideration of the public.—This measure was carried into effect and very happy results followed.—On Wednesday the 7th of March 1804 a meeting was convened by previous notice at the London Tavern—the celebrated Granville Sharp presided. Addresses were made by Robert Cowie Esq., William Alers Esq., Samuel Mills Esq., Rev. Messrs.

Hughes and Steinkopff and the Rev. John Owen. This was the dawn of a new day in Christendom when the word of God began to grow mightily and prevail.—The Rev. Joseph Hughes, the Rev. Josiah Pratt and the Rev. Mr. Steinkopff were appointed Secretaries. Mr. Pratt did not accept. The Rev. John Owen was appointed in his place.

On the 2d of May a general meeting of the friends of the Institution was held, at which Granville Sharp Esq. presided. Soon after the Right Hon. Lord Teignmouth, was appointed President of the Society.—By the agency of Mr. Owen the subject was presented to Bishop Porteus; and through his influence the grand object of the projectors, was accomplished—its decided connexion with the established Church.—Such was the origin of this noble Institution,—now the blessing of the world. The difficulties, with which it was called to meet, in the first years of its history were numerous and appalling. But through the merciful Providence of God it has advanced firmly and rapidly to its present state of distinguished usefulness and prosperity.

We now proceed to give some tabular views of this and kindred Societies through the world. Nearly all the Societies on the Continent, are in a greater or less extent connected with the British and Foreign Bible Society. The operations of the Russian Bible Society were suspended by an edict of the Emperor, in 1826, but the Bibles then on hand, were permitted to be distributed. Individuals, in a private capacity, have done much to distribute the Bible. Leander Van Ess has circulated 600,000.

### BIBLE SOCIETIES

Connected with the British and Foreign Bible Society.

*In Gr. Britain.*—Auxiliaries 252; Branches 372; Associations 1479; Total 2103.

*In the Colonies, &c.*—Auxiliaries 34; Branches 35; Associations 18; Total 87.

*Hibernian Bible Society.*—Auxiliaries 70; Branches 267; Associations 254; Total 591.

*Continent of Europe.*

Country.	No. Soc.	Aux.	Cop. Scrip.
Switzerland	10	1	277,682
Hungary	1		5,000
Germany	80	81	500,176
Prussia	1	45	358,045
Bavaria	1	40	9,247
Iceland	1		10,445
Finland	1	7	43,000
Russia*	1	289	861,105
Sweden	1	14	277,965
Norway	1		16,000
Denmark	2	130	155,000
Poland	1		
Netherlands	1	57	42,105
France	1	132	91,664
Ionian		3	6,642
	53	799	2,744,071

*Asia.*

Calcutta	1	4	79,400
Bombay			34,555
Madras	1	2	34,747
Colombo	1	3	12,100
	3	9	160,302

*Soc. & Aux. Cop. of Scrip.*

Continent of Europe	852	2,744,071
Asia	9	160,802
Gr. Britain & Colonies	2,781	4,639,665
United States	600	805,631
Total	4,242	8,350,169

*Issues of Bibles and Testaments by the British and Foreign Bible Society.*

From	Bibles.	Test.	Total.
1805 to 1808	16,544	64,613	81,157
1808	35,910	41,362	77,272
1809	18,662	45,806	64,468
1810	33,609	69,009	102,618
1811	35,690	70,733	106,423
1812	114,319	154,261	268,580
1813	134,320	152,249	286,569
1814	126,156	123,776	249,932
1815	138,168	110,068	248,236
1816	92,239	100,782	193,021
1817	89,795	104,306	194,101
1818	123,247	136,784	260,031
1819	115,775	141,108	256,883
1820	104,828	142,129	246,957
1821	118,776	136,973	255,739
1822	123,127	136,723	259,850
1823	123,197	167,298	290,495
1824	116,539	164,116	280,655
1825	110,963	175,439	286,403
1826	127,142	166,864	294,006
1827	137,162	199,108	336,270

Iss. in G. Br.	2,036,158	2,603,507	4,639,665
Purchased and issued for Soc. in For. Parts.	212,024	818,834	1,030,858
Issued on account of Soc.	2,248,182	3,422,341	5,670,523

\* Previous to its suspension in 1826.

*Table of Languages and Dialects.*

In which the distribution, printing, or translation of the Scriptures, in whole or in part has been promoted by the British and Foreign Bible Society, either directly or indirectly, viz.

Reprints	42
Retranslations	5
Languages and Dialects, in which the Scriptures have never been printed, before the institution of this Society	58
New transl's commenced or completed	38
Total	143

*Amount of Expenditure by the British and Foreign Bible Society.*

	£	s.	d.
During the First year	691	10	2
Second	1,637	17	5
Third	5,053	18	3
Fourth	12,206	10	3
Fifth	14,565	19	7
Sixth	18,543	17	1
Seventh	28,302	13	7
Eighth	32,419	19	7
Ninth	69,496	13	8
Tenth	84,652	1	5
Eleventh	81,021	12	5
Twelfth	103,680	18	8
Thirteenth	89,230	9	9
Fourteenth	71,099	1	7
Fifteenth	92,237	1	4
Sixteenth	123,547	12	3
Seventeenth	79,560	13	6
Eighteenth	90,445	6	4
Nineteenth	77,076	10	
Twentieth	89,493	17	8
Twenty-first	94,044	3	5
Twenty-second	96,014	13	7
Twenty-third	69,962	12	3
Twenty-fourth	86,242	9	8

Total, from commenc. £1,511,227 14 3  
\$6,709,847 51

*AMERICAN BIBLE SOCIETY.*

The American Bible Society was formed in the city of New York in May 1816. For some time previously there had been various expressions of public opinion favorable to the establishment of such a Society. The silent but persevering labors of Samuel John Mills contributed not a little to this result. The New York Bible Society had just before recommended the measure, and their recommendation was warmly seconded by the venerable Boudinot, President of the New Jersey Bible Society. The British and Foreign Bible Society had also suggested the plan to the Philadelphia Bible Society. The national Institution was formed by Delegates from all parts of the United States. Though many apprehensions were entertained by the warmest friends of the measure, yet a noble spirit of Christian feeling and unanimity pervaded

the minds of all present. In its first year it received the signal favors of Providence. It acknowledged about ninety auxiliaries, half of which, had been previously formed. Within two years past, its resources have been greatly enlarged, and its usefulness has been proportionably increased. It celebrated its twelfth anniversary in May last under circumstances of great interest. About three years since the County of Monroe in New York resolved to supply all the destitute families, within the County, with a copy of the Scriptures. A similar resolution has since been applied to 6,172,339 inhabitants of the United States, and now to the whole 12,000,000.

In the printing of the Scriptures, eight of Treadwell's patent presses, moved by steam, and twenty common presses are employed. Copies can now be furnished at the rate of 300,000 a year, and for several months past the work has been going on at this ratio.—The following resolution, after animated discussion, was unanimously passed, *That this Society, with a humble reliance on divine aid, will endeavor to supply all the destitute families of the United States, with the Holy Scriptures, that may be willing to purchase or receive them, within the space of two years, provided means be furnished by its auxiliaries and benevolent individuals in season to enable the Board of Managers to carry this resolution into effect.* For the purpose of accomplishing this noble object several important auxiliaries have resolved to double their subscriptions.

The following table will give the most important facts in regard to the growth of this Society.

Year ending	Amount of Funds.	Bib.&Test. issued.	No. of Aux.
May 1817	35,877 46	6,410	84
1818	36,564 30	17,594	73
1819	38,036 29	31,585	37
1820	27,985 95	41,513	13
1821	29,711 48	42,246	32
1822	36,363 82	53,470	62
1823	34,723 81	54,805	59
1824	39,477 25	60,439	47
1825	44,066 33	63,851	45
1826	51,935 34	67,134	54
1827	64,764 13	71,621	41
1828	75,879 93	134,607	44
1829	143,184 33	200,122	47
	658,570 42	845,397	638

*Auxiliaries in the different States.*

Maine	13	South Carolina	30
New Hampshire	*1	Georgia	34
Vermont	5	Ohio	51
Massachusetts	24	Kentucky	24
Rhode Island	5	Tennessee	10
Connecticut	25	Indiana	21
New York	108	Illinois	21
New Jersey	30	Missouri	16
Pennsylvania	134	Alabama	7
Delaware	7	Mississippi	2
Maryland	23	Louisiana	1
Dist. of Columbia	25	Michigan	3
Virginia	45	East Florida	1
North Carolina	32		
			4598

SUMMARY.

Whole no. Bible Soc. in the world	4,242
Copies of Bible, or parts of Bible	8,350,169
Number of Languages in which they have been printed	150

SABBATH SCHOOLS.

*Origin.* The first Sabbath-Schools were formed by Robert Raikes, Esq. of the city of Gloucester, in England. The incident which led to their establishment is thus related by the founder. "One day, in the year 1782, I went into the suburbs of my native city, to hire a gardener. The man was from home, and while I waited his return, I was much disturbed by a group of noisy boys who infested the street. I asked the gardener's wife the cause of these children being so neglected and depraved. 'Oh sir,' said she, 'if you were here on a Sunday, you would pity them indeed: we cannot read our Bibles in peace for them.' Can nothing, I asked, be done for these poor children? Is there any body near that

will take them to school on Sundays? I was informed that there was a person in the neighbourhood who would probably do it. I accordingly hired a woman to teach these poor children on Sundays, and thus commenced the *first Sunday-school.*"

Four such schools were established by Mr. Raikes in the city of Gloucester, about the same time, to which he gave much of his personal attention on the Lord's Day. The institution rapidly spread through Great Britain and Ireland. And at the time of his death, in 1811, the founder of Sunday-schools had the satisfaction to know, that there were at least 300,000 children in Great Britain, receiving religious instruction on the Lord's Day.

\* 121 Associations connected.

† The Philadelphia Bible Society, with a number of auxiliaries is not connected with the American Bible Society. It has issued, since its formation 159,656 Bibles.

‡ Those added the last year not included.



TABLE I.—*Sabbath Schools in Great Britain and Ireland, containing the number of Schools, Teachers, and Scholars, as shown by returns May 1828.*

<i>Returns in 1828.</i>	<i>Schools.</i>	<i>Teachers.</i>	<i>Scholars.</i>
Four London Auxiliaries	438	5,900	64,061
Country Unions for England, Wales and Scotland	6,417	71,297	669,739
Total reported in Great Britain	6,855	77,197	733,800
The Sabbath School Society for Ireland	2,117	15,669	173,613
The Hibernian Soc. S. S.	271		14,869
Total amount of the above in Great Britain and Ireland	9,243	92,866	922,282
In 1827 the numbers were	8,793	83,226	912,250
Being an increase of	450	9,640	10,032

The sales from the Depository of the London Sabbath School Union, during the year ending May 1828, amounted to £4856. 7s. 3d. being an increase on the former year of £659. 5s. 3d.

TABLE II.—*Containing a summary of the articles issued.*

Spelling Books and Lessons	276,882
Books of Prayer	8,018
Hymn Books	86,704
Catechisms	174,663
School Requisites, Reward and other Books	295,648
Bibles and Testaments	1,260
Making a total of	843,175
Issues last year	791,339
Increase of	51,836

*Scholars becoming the most efficient teachers.*

In the report of the Newcastle Sunday School Union it is stated that, out of 2,342 teachers, 872 had been once scholars, and 1219 were members in Christian societies; in Wallsend school, out of 88 teachers, 64 were once scholars in the school, and 82 are in Christian Society. In the sabbath schools which have been established ten years, nearly one half of the teachers had formerly been scholars, and ever found the most efficient and diligent.

*Moral influence of Sunday Schools.*

Many, by means of Sunday schools, are raised to happiness and usefulness, who, otherwise, would have been left in the kennels of vice to prey upon society. Criminals come, mostly, from that class which grow up without the rudiments of education. At a late examination of an English jail, it was found that out of 113 prisoners, 23 only could read intelligibly. It was last year stated by an English gentleman, officially employed about criminals, that, out of 2000, he had found but three that had attended Sabbath schools; and, of these, two had been expelled for bad conduct, and the third had been turned back from a criminal

course apparently by the influence of early instruction. An Irish gentleman tells us, that of 150,000 children and 7,000 adults, admitted to the schools of the Hibernian Society, he has never heard of one arraigned for a crime. In Wales, where Sabbath schools have been attended by all ages, such had been the effect in one district, that the jailor had actually nothing to do, and, for want of prisoners, had gone upon his farm.

*Religious influence of Sabbath Schools.*

"A large part of the present congregations and churches in England, and of the devoted laborers in the various religious and philanthropic institutions, are the fruits of Sabbath Schools. It is stated, that more than two thirds of the active officiating ministers of England under the age of forty, and nineteen twentieths of the missionaries who have gone from Great Britain to the heathen, became pious at Sabbath schools. Henderson and Paterson, and Morrison became pious at Sabbath schools."

The number of Sabbath scholars on the continent of Europe, Asia, Africa, and the various islands, cannot at present be ascertained with much accuracy; but, judging from the best data we have, the number of pupils receiving religious instruction in various parts of the world, may be moderately estimated as follows:

	<i>Scholars.</i>
Continent of Europe not less than	4,500
Asia	15,000
Africa	3,600
New S. Wales, Van Dieman's Land and the Islands of the Pacific	28,000
Islands of Mauritius and Madagascar	2,100
Canada	1,200
Nova Scotia	3,678
Newfoundland	1,500
West Indies	8,000
Buenos Ayres	100
Total	67,678

These schools had their origin in the benevolent institutions of England and America, and are encouraged and sustained by

their fostering care. Not only have these institutions shed an unprecedented moral glory upon the inhabitants where they originated, but they have carried light into "the region and shadow of death," and illuminated thousands, who otherwise would have died in their ignorance, and sunk down to the "blackness of darkness forever."

#### *Sabbath Schools in the United States.*

The first Sabbath school in the United States was commenced in Philadelphia, by the "First Day or Sunday School Society," in 1791. Among the founders of this Institution, we observe the names of Bishop White, Dr. Rush, Robert Ralston, Paul Beck, jr., William Rawle, Thomas B. Cope, Matthew Carey, and Thomas Armat. The objects of this society were, "the institution and support of First Day or Sunday Schools in the city of Philadelphia, and the Districts of Southwark and the Northern Liberties." It was composed of persons of different religious denominations, and derived its support from voluntary contributions. In the year 1803, two Sunday schools were formed in the city of New York, by the late Mrs. Isabella Graham. In 1806, the Rev. S. Wilmer commenced a Sabbath school at Kent, in the State of Maryland; and 1808, the same person began a school at Swedesborough, New Jersey. In 1809, a Sabbath school society was formed at Pittsburgh, Penn., by which a school was opened in September of that year, containing 240 scholars. In 1811 Sabbath schools were formed in the city of Philadelphia, by the Rev. Robert May, a missionary from London, which continued under his personal direction till the spring of 1812, when he embarked for England. In 1813, a Sabbath school was established by a gentleman in Albany. In 1814, two additional schools were opened in New York, by two benevolent ladies, and two in the districts of Philadelphia. In the same year a school was formed at Wilmington, in Delaware. In 1815, several schools were commenced in the Northern Liberties, which in a few months contained 500 scholars. From this time they became general in our land.

"The Philadelphia Sunday and Adult School Union" was formed in 1817. The following table exhibits the results of its efforts during the six years it was in operation:

TABLE III.

Years.	Schools.	Teachers.	Schol's.	Tot. Te. & Sc.
1818	43	556	5,970	6,526
1819	129	1,431	12,306	
1820	227	2,655	19,481	
1821	313	3,724	24,218	
1822	402	4,197	31,297	
1823	513	5,012	37,993	
1824	723	7,300	49,619	56,912

Increase in 6 years

50,393

In the month of May, 1824, at the anniversary meeting of the "Philadelphia Sunday and Adult School Union," by the recommendation of its board of managers, and in compliance with the wishes of a large number of the active friends of the cause in different States, was formed the "American Sunday School Union."

This Institution has carried on the work in which the former society was engaged, and, under the blessing of Almighty God, has extended the facilities of Sunday school instruction over a considerable portion of the United States. The advantages which the "Union" affords, are, the collection of important facts and information; union of counsel; uniformity of operation; combination of effort; saving of expense; and the increase of that charity which "never faileth," and which ere long, we hope, will "fill the earth." In the union of the friends of Sunday schools in a National Institution, there will be no sacrifice of principle, no compromise of duty, no interference with the internal management of smaller associations; *all discordant elements are banished; and union with Christ, and with one another, form the basis of the "American Sunday School Union."*

The following table exhibits the past operations of this society. When it was instituted, there were in connexion with the "Philadelphia Sunday and Adult School Union" 723 schools, 7,300 teachers, and 49,619 scholars; all of which were transferred to the "American Sunday School Union."

TABLE IV.

	Years.	Sch's.	Teach.	Scholars.	Tot. teach. & schol.
In May	1825	1,150	11,295	82,697	93,992
	1826	2,131	19,298	135,298	
	1827	2,600	24,307	174,191	
	1828	3,560	32,756	259,656	292,412
Increase in three years					198,420

If the increase of schools, not auxiliary to this society, has been in the same ratio during three years past, the total number of children receiving Sabbath school instruction, in the United States, may be estimated at 345,000, or about one seventh of that portion which is between the ages of 5 and 15 years. But to think of the other six-sevenths, or *more than two millions* of children in our country, "unblessed with Sabbath schools, and a great part growing up with little or no instruction, is enough to make the Christian weep, and the patriot tremble for the future prospects of his country."

This was the estimate *last year*. But it must be remembered that children increase faster than Sabbath Schools. Unless the efforts in behalf of this institution are doubled many times, the neglected children will soon outstrip all calculation. And then what will become of our republican institutions? What will become of the

church of God among us? What will become of the millions of souls growing up in the penumbra that divides the light of the church from the shadows of pagan darkness?

TABLE V.—Containing the number of schools, teachers, scholars, and volumes in libraries, connected with the "American Sunday School Union," from returns for the year ending May 26, 1829.

States.	Schools.	Teach.	Scholars.	Vols.
Maine	250	2,000	13,000	1,000
N. Hampshire	310	3,100	12,391	1,871
Vermont	284	1,793	11,688	3,400
Massachusetts	231	5,041	36,501	58,420
Rhode Island	29	446	3,728	5,000
Connecticut	{ 152	3,190	16,922	5,114
	{ 16	602	3,528	300
New York	2,512	18,662	114,401	75,833
New Jersey	298	2,806	20,752	11,459
Pennsylvania	620	5,283	44,192	14,669
Delaware	67	462	4,136	3,890
Maryland	157	1,695	14,371	6,200
Virginia	94	1,224	7,630	3,494
N. Carolina	52	503	2,938	2,238
S. Carolina	30	328	2,095	6,500
Georgia	90	697	4,433	2,937
Alabama	26	230	1,558	1,459
Mississippi	9	47	316	
Louisiana	6	36	570	
Tennessee	43	339	2,142	350
Kentucky	20	253	1,697	1,321
Ohio	276	2,313	16,910	14,547
Indiana	100	741	5,651	6,900
Ill. & Misso.	106	472	3,697	5,000
Arkansas	2	18	146	150
Michi. Ter.	1	23	160	390
Florida	2	11	111	
Dist. of Col.	28	348	3,729	1,855
Total	5,901	52,663	349,202	234,587
" for 1828	3,560	32,756	259,656	126,142
Inc. the year	2,341	19,907	89,546	108,445

The number of teachers mentioned in the returns as professors of religion, is 930; of scholars 1,169; reported as having professed religion, during the year ending May 1828, teachers, 1269; scholars, 909; which added to those before reported, makes 9758 teachers and scholars who have professed religion during their connexion with Sabbath schools. But we believe this is not one fourth of the teachers and pupils who, after their connexion with Sabbath schools, have been taught by the Holy Spirit, and publicly professed their faith in the Lord Jesus Christ. These are the fruits of Sunday schools, for which the Christian offers his grateful thanks; these are the trophies of that victory over the world, the flesh, and the devil, which excites the envy, hatred and opposition of the wicked, but is the song of praise and thanksgiving of all the redeemed, and swells the notes of joy among the angels of heaven.

We regret that it is not in our power to present a statement of the numbers in connexion with the Methodist Sabbath School Union, for the want of the requisite means of information. As far, however, as we are able to judge, we believe that they are not behind their brethren in their enterprise and labors in behalf of this important cause; and that the number of pupils in connexion with this large denomination of Christians, who are receiving Sabbath school instruction, is such as would considerably increase the result of our report.

TABLE VI.—Exhibiting the number and character of the society's publications, during the fourth year of its operations, ending May, 1828.

Alphabetical Cards	13,500
Spelling Books	22,000
Decalogues	19,500
Primers	18,150
Hymn Books	50,000
Sheets of Hymns, in sheets	1,000
Teacher's Hymn Books	2,000
Catechisms	51,500
Teacher's Guide	1,500
Teacher's Manual	1,000
Sunday School Magazines	30,000
Youth's Friend, (small magazine)	156,000
Class Books	6,960
Premiums	929,000
Tracts	18,000
Testaments	18,250
Catalogues	250
Judson's Questions	36,000
Reports	2,500
Other publications	85,000
Making a total (exclusive of 1,007,500 Picture Reward Tickets) of 1,462,960 publications, which, added to those issued in the preceding three years, makes a total of 5,294,909 copies of works printed by the society.	

TABLE VII.—Recapitulation.

Countries.	Sch'ls.	Teach.	Schol.
G. Brit. & Ireland (Table I.)	9,243	92,836	922,282
Other foreign countries			67,678
United States (" V.)	5,901	52,663	349,202
Total	15,144	145,429	1,339,162

This is probably much less than the actual number. The number in foreign countries may be estimated at 1,216,000 scholars; in the United States 351,000; making a total throughout Christendom, now receiving Sabbath school instruction, 1,567,000.

The number of inhabitants in the United States is more than 12 millions; the proportion of Sabbath scholars is less than one to thirty four inhabitants; and only one child in seven, between the ages of 5 and 15 years, enjoys the benefit of Sabbath school instruction in the United States.

In Great Britain and Ireland, the number of Sabbath scholars, compared with that of



the inhabitants, is not more than *one to twenty two*; the proportion of children between the ages of 5 and 15 years, who are instructed in Sabbath schools, does not exceed *one to five*.

Allowing to the rest of the world 75,000 Sabbath scholars, and 700,000,000 of inhabitants, the proportion would be, *one scholar to nine hundred and thirty souls*. Carrying the same principle into the calculation, as in that respecting the United States, and Great Britain and Ireland, the number of children receiving Sabbath school instruction, between the ages of 5 and 15 years, is only one in one hundred and eighty; and throughout the world, *less than one in one hundred* of this class enjoys the blessings of this glorious institution. What a vast dis-

proportion! While one solitary child hails with delight the blessed Sabbath, as the day that opens to him the precious bible, and teaches him the way of life and salvation, one hundred young immortals are growing up in ignorance and sin! And when we consider that the world now contains more than one hundred and thirty millions of this class of children, on whose darkened minds no Sabbath, nor Bible, nor Sabbath school shed their precious light, we are ready to ask, Who can contemplate the fact without deep emotion? Who will not labor and pray for Sabbath schools? We believe this institution is destined to *hasten the time* when "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads!"

### EDUCATION SOCIETIES.

As early as the year 1770, a society was formed in Bristol, England, under the auspices of the Baptist denomination, for the purpose of assisting pious young men in their education for the ministry. Three years since, this society had assisted in educating 120 men. We are not acquainted with the existence of any other society in that country specifically for this object. Indigent students are aided at all the universities, we believe, from foundations, and from funds of various descriptions, in acquiring an education for the ministry. Several of the Dissenting academies are, in a certain sense, Education Societies. Distinguished individuals, like the family of Thorntons, have contributed largely in aiding candidates for the sacred office.

In the United States, for a long period, pious, indigent young men have been assisted, at various colleges and seminaries of learning. In 1807, the Theological Seminary at Andover was founded. Very valuable pecuniary assistance, in many ways, has been furnished by the founders and patrons of this seminary, in preparing young men to be preachers of the gospel. The same is true of the Princeton, Auburn, and other theological institutions.

In the year 1813, a society was formed, embracing the counties of Plymouth, Bristol, and Barnstable, Mass., called the Benevolent Education Society. It has assisted a number of young men, by *loaning money without interest*. This society, within a few months, has become auxiliary to the American Education Society. About the same time, a society, on a similar plan, was formed in Vermont.

The *Massachusetts Baptist Education Society* was formed in 1814. This society aided, during the last year, 53 young men, 26 of whom were new beneficiaries. Measures are taking, we believe, to enlarge their sphere of operations to a considerable ex-

tent. In June 1818, a *Protestant Episcopal Education Society* was formed at Washington, D. C. Most of the beneficiaries of the society have been connected with the Episcopal Seminary at Alexandria. It has now 28 auxiliaries, located in the states of Virginia, Maryland, New York, South Carolina, and the District of Columbia. Thirty-eight beneficiaries were assisted during the last year. Nineteen individuals, whom the society has aided, are now laboring in the work of the ministry. The method of assistance is by loaning. In 1820, the *Connecticut Baptist Education Society* was formed. The society has a permanent fund of \$1500. Several young men have been assisted in a course of regular study.

The *Baptist Education Society* of New York was formed twelve years since. Its funds are principally devoted to the support of the Baptist Seminary at Hamilton.

#### *Board of Education of the General Assembly.*

This Board was organized by the General Assembly in 1819. In 1821, they reported that very little had been done by them. From 1823, the Board began to be the official organ of the General Assembly, for receiving the reports of the Presbyteries on the subject of educating poor and pious youth for the ministry.

In 1825 rec'd \$2,716 36, in aid of 24 benefic.			
1826 "	1,035 91,	"	19 "
1827 "	657 26,	"	18 "
1828 "	1,514 71,	"	19 "
1829 "	736 66,	"	18 "

#### *Presbyterian Education Society.*

In May 1827, a union was effected between this society and the American Education Society. It had been in existence nine years. The amount raised during the last year of its existence was \$5,096 57, and

the number of young men assisted 100. Connected with this society was the Western Education Society, which was, and continues to be, in its relation to the American Education Society, a most efficient branch.

#### AMERICAN EDUCATION SOCIETY.

In the summer of 1815, a few individuals in Boston, having become convinced of the necessity of greatly increasing the number of well qualified ministers of the gospel, determined to make a special effort to accomplish the object. A meeting was accordingly held in the last week in July, at which the subject was fully discussed. It was voted to form a society, for the purpose of assisting young men, of proper qualifications, in their education for the ministry. A committee was appointed to draft a constitution, to be reported at a future meeting. This meeting was held in Boston, August 29, 1815, and attended by about 50 gentlemen. A constitution was reported and adopted.

On the 7th of December, the society was organized. Lt. Gov. Phillips was chosen President, and a board of directors appointed. The board held their first meeting on the same day. March 4, 1816, 4 beneficiaries were received. The society was incorporated Dec. 1816, by the legislature of Massachusetts, with all necessary powers and privileges.

The following table exhibits the number of young men received under the patronage of the society in each year, and in each quarter of a year, since its organization in 1815. The first admissions were on the 5th of March, 1816. The year is reckoned from July.

Years.	July.	Oct.	Jan.	April.	Total.
1815-16			Mar. 4	3	7
1816-17	11	22	13	16	62
1817-18	19	17	11	12	59
1818-19	18	13	18	11	60
1819-20	16	16	12	15	59
1820-21	9	21	20	9	65
1821-22	9	11	10	4	34
1822-23	10	16	16	14	56
1823-24	12	11	19	9	51
1824-25	8	14	12	7	41
1825-26	16	17	4	13	50
1826-27	3	12	9	11	35
1827-28	14	20	23	34	91
1828-29	31	79	52	40	202
13½ yrs.	176	269	229	198	872

From the above table it appears that more admissions have taken place in October, than in any other quarter of the year. This fact is to be attributed to the circumstance, that, in most literary institutions, the year commences about this period.

From an examination of the records of the board of directors, it is ascertained that the amount of appropriations to beneficiaries, in each year, is as follows. The whole number assisted in each year, and the average sum appropriated to each is added.

Years.	Sum.	No. assist.	Av. sum to each.
1815-16	350	7	\$50
1816-17	3,670	68	54
1817-18	6,458	115	56
1818-19	7,466	154	48
1819-20	9,654	174	55
1820-21	10,104	208	49
1821-22	8,072	206	39
1822-23	10,089	224	45
1823-24	10,343	229	45
1824-25	9,483	214	44
1825-26	9,362	197	48
1826-27	8,652	177	49
1827-28	10,485	224	47
1828-29	19,009	404	47
To. 13½ yrs.	123,097	—	48

Whole No. assisted since 1815 872

Whole sum appropriated \$123,097

Average sum to each \$143

This average, however, it is obvious must be incomplete, inasmuch as nearly half of all who have been assisted, are yet receiving patronage, not having finished their studies. It should also be recollected that the society *now* aid young men through the *whole* of their course. From the table it appears that the average sum appropriated to one young man in a single year, for the last 13½ years, amounts to but \$48, although the appropriations are fixed at \$48, \$72, and \$80, according to the stage of education. The reason of this small average is, that many are aided only for a part of a year; another, because they apply after the year has commenced, or close their connexion before it has closed; or, because they have received assistance from some other source. Taking the sum of \$48 per year, as the average amount granted to each young man, and supposing that the period during which aid should be afforded to be seven years, the whole amount granted to each would be, on an average, \$336. This is probably not far from the truth. For this sum, therefore, the society may be considered as having rendered a thorough education for the ministry *practicable* to a large number of pious and indigent young men. Some of them would, doubtless, have found their way into the ministry, had no such society existed. A large proportion of the whole, if we may credit their own belief, would not have attempted the arduous work of acquiring an education, or would have cut short their course of study, had they not been encouraged and sustained by this Society.

*Donations and Receipts.*

The amount of donations and receipts, reported in each annual account of the treasurer, stands as follows :

1st report	\$5,714 42
2d do.	6,436 11
3d do.	5,971 15
4th do.	19,330 65
5th do.	15,148 80
6th do.	13,108 97
7th do.	18,440 58
8th do.	11,545 60
9th do.	9,454 88
10th do.	16,596 59
11th do.	33,092 66
12th do.	31,591 78
13th do.	30,434 18

Total \$216,888 37

Of this sum there has been the following disposition :

Appropriated to beneficiaries,	\$123,097 00
Invested in scholarships,	48,129 58
Do. in permanent fund	26,143 79

Appropriated to meet various contingent expenses, for printing, postage, support of agents and officers for 14 years, being on an aver. \$1,392 71 per year, 19,498 00

\$216,868 37

*Debts.*

The expenditures of the society have compelled the directors to exceed their receipts. The debt, at the last anniversary, was \$6,402.

*Refunded.*

A part of the receipts before mentioned, consists of money refunded by beneficiaries. The system of loaning was not adopted, except partially, till within three years. There has not, of course, been time enough to realize much from this quarter. It should also be remembered, that, in proportion as those who are educated become missionaries, or are engaged in building up the waste places of Zion, the obligations which have been given, must, agreeably to the rules, be frequently cancelled.

The following sums are mentioned as having been refunded, in the three last reports :

11th report	\$90 00
12th do.	816 00
13th do.	830 91

\$1,736 91

*Earnings of Beneficiaries.*

It is not easy to say how much has been earned by the personal efforts of the beneficiaries of the society, as no means are at

hand for ascertaining the result, till within a recent period. The following sums are reported in the three last reports of the society :

11th report	\$4,000 00
12th do.	5,149 00
13th do.	8,728 00

\$17,877 00

If all which has been earned by the beneficiaries of the society could be reported, from the time the society went into operation, it would probably not fall short of FIFTY THOUSAND DOLLARS. It would, we think, exceed it. Such has been the effect of the motives to personal effort, which the society has ever been anxious to keep in full operation. The two principal sources of income to the young men, from this source, have been teaching school, and various kinds of manual labor. Much the largest amount has been derived from the first of these sources.

*Organization.*

The supreme and ultimate direction of the concerns of this Institution rests with a *General or Parent Society*, consisting of members, chosen from every section of the country.

A Board of Directors is annually appointed to superintend and manage the executive and prudential business of the Society, and especially to adopt such a system, and form such rules, as will in their judgment, secure the great ends of the Institution.

For the sake of greater facility, as well as safety, in managing the concerns of the Society, BRANCHES are formed in different sections of the country. Each Branch has, by the Constitution, a Board of Directors, whose business is to superintend that part of the general interest which is entrusted to its care by the Parent Society; it has a special treasury; examines and receives, in concert with the Parent Society, beneficiaries; and appropriates the fund in its treasury to their support. If there is a deficiency of resources, application is made to the General Treasury; or if there is a surplus, it is remitted to the General Treasury.

Branch Societies, connected with the Parent Institution, are the Maine, New Hampshire, Connecticut, and Presbyterian. Auxiliary to the Presbyterian, is the Western Education Society, embracing the thirty western counties in New York.

*Principles of the Society.*

One of the fundamental principles of the Society is the indispensable necessity of a thorough education. They wish, in all proper ways, to be instrumental in preparing for the American Churches, a ministry, which can confute error, and guide the ig-



norant, and skilfully interpret the word of God, and be fully equal to the high character, which is required in this age and in this country, in the Christian Ministry.

Another requisite of paramount importance, is *piety*—a willingness to be exclusively devoted to the great work of the Lord—a moral training—a holy discipline, which shall qualify for eminent usefulness.

Another important maxim is to afford so much aid, and in that manner, which will best secure the great objects, which the Society has in view. Assistance is accordingly given, not in the way of an exclusive charity, but in the form of a parental loan. Habits of independence and energy of character are thus preserved and strengthened, while the loans are of such a nature, that no serious embarrassments will be experienced in refunding them.

A valuable part of the system is the pastoral supervision, which is exercised over all, who are under the patronage of the Society. In this way they are encouraged to seek for large attainments in knowledge and piety, while their character is frequently ascertained and fully known.

#### *General Results.*

The moral and religious influence which is exerted, by the young men, under the patronage of the Society, upon their friends, upon the community at large, and especially upon the Literary Institutions with which they are connected, is great and most salutary. Their influence is not confined in one Institution, or in one State, but it is distributed, in more than sixty different Seminaries, and in all the States in the Union. Many of them have been of great service to the Church and the world, in being temporarily employed as instructors of academies and colleges, and in performing various public agencies. Two thirds of all the foreign missionaries, who have been sent to the heathen from this country, were aided by the hand of charity. Many of these were of the number assisted by the American Education Society. "More than *two hundred men* have entered the ministry who once enjoyed, in a greater or less degree, the patronage of this Institution. Between forty and fifty more will enter the ministry in a few months who have been similarly aided. During the last year, nearly one tenth of all the Ordinations and Installations of ministers in the U. States, which we could find mentioned in the pub-

lic prints, were former beneficiaries of this Society. From communications received recently, it is safe to conclude that several thousands have professed religion within a few years, under the ministry of men of this description. Many of them, if we may credit their own declarations, would not have been educated at all, or would have been very imperfectly educated for the sacred office, had not this society taken them by the hand, and assisted them on their way. One such minister, who was instrumental of several revivals of religion, while he was acquiring an education, and who has had the rare felicity of seeing *five hundred* members added to his church in two years, once said to the secretary of the American Education Society—'Had it not been for the appeals which the Directors of your society sent abroad, and the encouragement which they gave to indigent and pious young men, I know not that I should have ever been a minister.'"

#### *Destitution of Ministers.*

According to the last report of the General Assembly of the Presbyterian Church, there are connected with that church 1598 preachers of the gospel, and 2,070 churches; leaving *four hundred and seventy-two* more churches than ministers.

In the six western synods of the Presbyterian Church, there are 685 congregations organized, and only 337 ministers.

In the state of Ohio there are more than 100 Presbyterian congregations destitute of a minister. 100 more might be formed, if a competent ministry could be found.

In a distance of 120 miles up the river Mississippi, from New Orleans, in the most populous part of Louisiana, not a sermon was ever preached, on the sabbath, in the English language.

There are between two and three hundred destitute Congregational churches in Maine, New Hampshire, Vermont, Massachusetts, and Connecticut.

There are *four hundred* congregations in the German Reformed Church, and but 90 ministers, and 10 students in the seminary.

In the Philadelphia Baptist Tract Magazine, Jan. 1829, *four thousand and fifty-six* Baptist churches are reported, and *two thousand eight hundred and twenty-two* ministers, leaving *twelve hundred and thirty-four* destitute churches.

## DISTRIBUTION OF RELIGIOUS TRACTS.

The first Society known to have engaged extensively in the printing and circulation of tracts is, The Society in England for Promoting Christian Knowledge, incorporated in 1647.—In 1823, this Society had issued 1,400,711 books, tracts, and other small publications.

#### LONDON RELIGIOUS TRACT SOCIETY.

About the year 1795, Mrs. Hannah More, and her friends, commenced the publication of the Tracts of the *Cheap Repository*. The happy influence of these tracts was perceived by the friends of religion, and the Rev. Geo.

Burder, and the Rev. Samuel Greathed, soon published a number of tracts, under the denomination of *Village Tracts*. By the success of this measure, the importance of this branch of benevolent exertion was deeply felt,—and at the suggestion of Mr. Burder, a number of friends united with him in forming the Religious Tract Society, on the broad principle of circulating those simple evangelical truths, in which *all, of every denomination*, “who are looking for the mercy of our Lord Jesus, unto eternal life,” may unite with pleasure as in one common cause. Soon after its establishment, it commenced the translation of tracts into other Languages; and in August 1805, moved by the overwhelming influence, which a flood of infidel publications was exerting upon the lower orders of Society, issued a distinct series of Tracts, adapted to counteract the mischievous effect of those publications. In less than ten months, about 300,000 of the profane and immoral books, commonly sold to Hawkers, were known to have been kept out of circulation, by this series of tracts having been purchased, instead of them. In order to promote the circulation of this series, effectual measures were early adopted to enlist beggars and vagrants in the work. In 1814, this Society commenced the publication of Tracts on *Broad Sheets*, to be affixed to the walls of colleges, public-houses, ships, &c. It has also published several series of Children's Books, a Tract Magazine, the Child's Companion, &c.

The following Table will give a general view of the progress, and usefulness of the Society.

Year.	Tr. circ.	Year.	Tr. circ.
1800	200,000	1816	1,100,000
1801	600,000	1817	3,500,000
1802	250,000	1818	3,510,005
1803	350,000	1819	4,043,321
1804	350,000	1820	5,526,674
1805	350,000	1821	4,823,770
1806	600,000	1822	5,222,470
1807	1,400,000	1823	5,711,000
1808	1,450,000	1824	10,012,760
1809	1,550,000	1825	10,500,000
1810	1,480,000	1826	10,100,000
1811	1,970,000	1827	10,000,000
1812	2,960,000	1828	9,649,507
1813	2,330,000	1829	10,113,463
1814	1,100,000		
1815	1,110,000	Total	111,862,970

The London Religious Tract Society held its late anniversary under circumstances of great interest. The Rev. William Jowett, from Malta, suggested the importance of a separate fund for printing Tracts and Books for Greece. He wanted £3,000 for that object. Within the last five years 60,000 books and Tracts in Italian, modern Greek, Armenian, and other languages, had been circulated in the countries around the Mediterranean.

In its tenth year, the Religious Tract Society published 15 different works; in its twentieth, 381, and in its thirtieth 1000. In its tenth year it had circulated 7,000,000 of tracts; in its twentieth 40,000,000; in its thirtieth 130,000,000, and in 48 different Languages.

#### Asia.

Dr. Morrison is about to write several tracts in Chinese. The London Soc. have, since 1816, remitted £2000 to China. *Singapore*. The missionaries at this place have found a very great demand for tracts. *Java*. In 1827, 10,000 copies of various religious tracts, were printed at Java. *Calcutta*. A Society has recently published editions of several tracts in the Bengalee and Armenian Languages. *Serampore*. The Serampore missionaries have now several tracts in the press, in the Bengalee, Burman, and Hind-dee Languages. *Benares*. The Committee of the London Society have granted to the Tract Society of Benares, 48 reams of paper, 7,300 English Tracts, &c. *Surat*. Since Oct. 1826, 35,000 Tracts, and portions of the Scripture have been given away near this place. *Bombay*. A new Society of various denominations has lately been formed. *Bellary*. 55,000 tracts in five languages were issued during the year past. *Madras*. The society at this place, has issued, since its formation, in 1818, 262,000 tracts—72,800 during the last year. *Jaffna*. This Society has distributed about 70,800 since its formation.—Several societies in the islands of the Pacific, and in Southern and Western Africa, are in active operation.

#### Spanish America.

The London Society, during the past year, have printed five new Spanish tracts, and sixteen children's books; and nearly 50,000 of these publications have been forwarded to different parts of Spanish America.

#### Europe.

*Poland*. Nearly 10,000 German and Polish tracts have been circulated during the year. *Saxony*. The Leipzig Society are publishing important works for the benefit of students, such as Erskine on Faith, Scott's Force of Truth, &c. *Norway*. The Religious Tract Society at Christiana have been authorized to print eight new tracts, and editions of 5,000 each. Count Von Bulow has visited the dangerous coast of Norway, and has made known the Gospel to many destitute people. *Denmark*. Since 1820, the Society at Copenhagen has printed 198,000 copies of 42 different tracts. *Hamburgh*. During the year the Hamburgh Society has circulated 142,187 publications, being an increase of nearly 50,000 beyond the preceding year. *France*. The Paris Tract Society have issued, during the year, 300,000 tracts. *Lausanne*. In different parts of one Canton, eighteen depositories have

been established. *England.* 600,000 tracts and handbills have been circulated gratuitously in England, and 118,000 in Ireland.

#### UNITED STATES.

The first considerable Society, known to have been formed in the United States to promote the circulation of Tracts, is the Massachusetts Society for promoting Christian Knowledge, instituted in Boston, in 1803, at the suggestion of the Hon. Samuel Phillips, and Professor Tappan. In 1815, the Society had printed 8,224 books, and 30,350 tracts. In 1807, the Connecticut Religious Tract Society was instituted in New Haven. It published a series of 26 tracts. In 1808, the Vermont Religious Tract Soc. was instituted. In 1810, the Protestant Episcopal Tract Society at N. York. In 1812, the New York Religious Tract Society. This Society published in

1813	38,586 tracts	1820	200,500
1814	40,000	1821	219,560
1815	45,000	1822	41,008
1816	70,000	1823	171,650
1817	120,000	1824	254,500
1818	180,000		
1819	181,000	Total	1,561,744

It is now united with the American Tract Society.—The Religious Tract Society of Philadelphia, formed in 1815, had circulated in 1824, the time, that it was merged in the Amer. Sunday School Union, 750,000 tracts. The Religious Tract Society of Baltimore, formed in 1816, circulated in nine years 330,000 tracts. The New York Methodist Tract Society was instituted in 1817. During the last year, the Methodists have formed Bible, Sabbath School, and Tract Societies, in connexion with the Book concern. The Methodist Society have lately undertaken to raise by donations of \$10 each, the sum of 50,000 dollars to aid the operations of their Bible, Sunday School, and Tract Societies. Several thousand dollars were contributed in a few weeks.

#### Baptist General Tract Soc. at Philadelphia.

This Society was formed in 1824. It has 136 active auxiliaries, besides three Branch Societies—one at Rochester, N. Y.; one at Utica, N. Y., and one at Charleston, S. C., which have their own auxiliaries. That at Rochester extends over 16 counties, and has 61 auxiliaries. This Society has published a series of 62 Tracts, in all 804 pages. The following table will give a brief view of the Society's progress.

Years.	receipts.	Tr. publish.	pages.
1824	\$373,80	85,000	696,000
1825	636,53	48,000	480,000
1826	800,11	88,000	888,000
1827	3,158,04	297,250	2,946,000
1828	5,256,96	428,500	5,442,000
1829, 6mo.	2,441,18	241,000	2,811,000
Total	\$12,666,42	1,188,250	13,263,000

#### American Tract Society, Boston.

This Society originated in a little meeting of half a dozen individuals, assembled to enjoy the advantages of Christian intercourse, and to consult upon the prosperity of the Redeemer's kingdom. A circumstance in itself unimportant, had suggested to one of them the thought, that a few choice tracts, printed in large editions, might be afforded to individuals in the neighborhood, at a much less expense, than the little books, which they were frequently purchasing for gratuitous distribution.—This led to a proposition to form a small Tract Society. The measure was carried into effect in May 1814. Previous to this, however, 50 tracts had been printed, composing two volumes of the Society's Publications, and amounting to about 300,000 pages. This Society advanced, with great regularity in its career of usefulness. In 1824, it had published nearly half as many as all the Tract Societies in the United States. The following table will give a general view of its operations.

#### Receipts, Expenditures, &c. of the New-Eng. Tract Soc. afterwards the Am. Tr. Soc. Boston.

	Receipts.	Expenditures.	Gratu. appro.	No. pub.	No. cop. pub.
1814	2,745 00	2,935 90		50	297,000
1815	1,252 50	1,082 11		69	141,000
1816	3,128 52	3,753 30		79	378,000
1817	1,117 78	2,752 10		85	411,000
1818	2,226 85	3,355 36		89	386,000
1819	1,718 86	2,707 95		102	258,000
1820	2,963 23	4,182 32		107	383,000
1821	5,617 48	8,308 96		134	468,000
1822	3,169 40	5,147 99		140	255,500
1823	4,184 24	5,111 63		157	470,000
1824	8,309 87	9,403 97	65,000 pp.	168	770,000
1825*	10,802 43	10,802 43	89,000 "	177	928,500
1826	6,335 05	6,322 36	89,480 "		738,470
1827	10,305 40	10,010 70	522,500 "		588,045=6,472,515 copies.
1828	12,450 23	12,231 85	1,354,436 "		11,091,256 pages.
1829	13,896 18	13,554 00	2,095,044 "		8,992,640 pages.
	\$90,223 02	\$101,662 93	4,215,460		20,083,896 pages.

\* Connected with the Am. Soc. at N. York.



*American Tract Society, New York.*

In 1825, the Society at Boston became auxiliary to the American Tract Society at New York. The connexion was formed with the utmost harmony. The establishment of the Society at New York has been productive of great and most beneficial results, as the following tables will show.

<i>Years.</i>	<i>receipts.</i>	<i>expenditures.</i>
1826	\$10,158,78	10,129,86
1827	30,443,93	39,680,80
1828	45,134,58	56,067,14
1829	60,153,98	73,876,24

Total	\$145,891,27	179,754,04
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	<i>pp. grat. app.</i>	<i>pp. circul.</i>
1826	148,000	8,053,500
1827	344,000	24,768,232
1828	2,602,983	46,321,784
1829	2,016,628	48,895,262

Total	5,111,606	128,038,778
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The series of Tracts, which the Society has published, amounts to 227, making 7 volumes; sixteen have been published in French; 37 in Spanish; and a small series of 20 Children's Tracts in English. Four Broad Sheets, and 30 Handbills have been published. Of the American Tract Magazine, 5000 copies are published, monthly. The Christian Almanac was commenced by the Tract Society in Boston. The fol-

lowing table shows the number of copies printed, and the number of editions:

	<i>Editions.</i>	<i>Copies.</i>
1821	1	14,000
1822	1	40,000
1823	3	45,500
1824	5	50,000
1825	7	50,000
1826	6	50,000
1827	10	71,000
1828	20	123,900
1829	21	127,500

Total	571,900
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Number of Branches and Auxiliaries now connected with the Society 630. A special effort has been recently made to establish a Branch of the Tract system in the Mississippi valley. That valley now embraces more than 4,000,000 of inhabitants, and in 20 years it will probably contain 12,000,000 of inhabitants. The Rev. Ornan Eastman is now laboring as a permanent agent in the valley, with 5 assistants. During the last year, \$5,528 were remitted by auxiliaries in that country, for tracts at cost; 800,000 pages were distributed gratuitously, and 11,000,000 of pages were forwarded into the country.

Several hundreds of instances of hopeful conversion are recorded in the four Reports, which the American Society has printed.

## AMERICAN COLONIZATION SOCIETY.

This Society was established at Washington city in 1817. "The object to which its attention is to be exclusively directed, is to promote and execute a plan for colonizing (with their own consent) the free people of color residing in our own country, in Africa, or such other place as Congress shall deem most expedient." [2d Art. of Const.] Among the founders of this Society were men of enlarged views and expanded benevolence. They have steadily pursued their object amid numerous difficulties; they have, from year to year, gained friends, and the subject is now exciting a very general interest in all sections of the country, and among the various denominations of Christians. A Colony has been planted, which, in "the space of five years from its actual commencement, has attained a strength and extent, such as the first settlement of Virginia did not reach in the fourth of a century."

The influence of the Society upon the slave population, in our own country, is

salutary. "Hundreds of humane masters hold their fellow-men in bondage, because they are convinced they can do no better." Without an asylum for the emancipated slave, the master is convinced that, if he withdraws his protection, the slave will become a vagabond and a felon. One hundred and sixty-five slaves, the past year, have been offered to the Society; and for more than two hundred is a passage now (Jan. 1829) sought to the African Colony. (12th Report.) Within two years, about one thousand slaves have been set free, and many of them transported to Africa.

The establishment of colonies on the coast of Africa is indispensable to put an end to the slave trade. All the coast in the vicinity of Sierra Leone has been cleared of slave factories and slave vessels. The American Colony has broken up the trade for more than one hundred and forty miles. The colony affords the best facilities for missionary efforts.

*Colored Population in the U. States in 1820.*

States.	Free col'd pop	Slaves.	No. sl. to 1000 free.
Maine*	929		
N. Hampshire*	787		
Massachusetts	6,740		
Rhode Island	3,554	48	
Connecticut*	7,870	97	
Vermont*	903		
New York	29,279	10,088†	† 7
New Jersey*	12,460	7,557	27
Pennsylvania*	30,202	211	
Delaware	12,958	4,509	66
Maryland*	39,730‡	107,398	358
Virginia*	36,889	425,153	664
N. Carolina*	14,612	205,017	472
S. Carolina	6,826	258,475	1,055
Georgia	1,763	149,656	782
Alabama	633	47,439	453
Mississippi	458	32,814	769
Louisiana	10,476	69,064	818
Tennessee	2,729	80,097	233

Kentucky*	2,759	126,722	266
Ohio*	4,723		
Indiana	1,230	190	1
Illinois	457	917	16
Missouri	347	10,222	181
Michigan	174		
Arkansaw	59	1,617	
Dist. of Col.	4,048	6,377	
	233,592	1,543,688	

*Income of the American Colonization Society during the last eight years.*

1821	3,175 09
1822	3,303 42
1823	7,020 94
1824	4,661 61
1825	10,936 04
1826	18,963 87
1827	14,541 82
1828	19,561 93
	82,164 72

The number of the colonists, in 1823, was 140—present number exceeds 1,400—533 men sent out in 1827. *Commerce* is carried on by the colonists, in rice, palm oil, ivory, tortoise shell, dye woods, gold, hides, wax, and coffee. Several individuals have acquired property to the amount of several thousand dollars each. During the first six months of 1826, fifteen vessels touched at the Colony, and purchased produce to the value of \$43,930. *Schools* are in operation; and every child of the Colony enjoys the benefit of their instructions. The soil of the Colony is fertile, and capable of sustaining as dense a population as any country on the globe.

## SOCIETIES IN ENGLAND FOR THE BENEFIT OF NEGRO SLAVES.

*African Institution.*

This Society was formed about twenty three years since. Its great object is to procure throughout the world the total and final abolition of the *slave trade*. Through its influence the British government have, at various times, taken decisive measures, to induce other governments to abandon the dreadful traffic. It has labored most indefatigably in ascertaining and exposing the horrors of the trade.

*Anti Slavery Society.*

The object of this Society is to promote the gradual mitigation and final abolition of slavery throughout the British Dominions. It is urging upon the attention of Parliament, with increasing earnestness every year, the great subject of the extinction of West Indian Slavery. That system continues to be upheld and fostered by laws, which protect the produce of slave labor against the competition of the produce of free labor, at a heavy annual expense to the people of Great Britain. Messrs. Brougham, Wilberforce, Denman, Mackintosh,

Buxton, &c. are most vigorous supporters of this Society. About 1,000,000 copies of various publications have been issued by the society.

*Slave Conversion Society.*

The object of this Society is indicated by its name. It is to provide religious instruction for the slaves in the West Indies, by building chapels, by employing catechists, and school teachers, by abolishing Sunday markets, and removing all those hindrances which prevent the slave from enjoying the rest of the Sabbath. It employs about forty teachers. As is remarked in a Report, "It stands forth as almoners of the public bounty, earnestly imploring Christians, not to suffer nearly a million of souls, for whom Christ died, to perish for lack of knowledge."

*Negro Children Education Society.*

This is a Ladies' Society. It is engaged in providing school masters, and school mistresses, in erecting buildings for schools, in cooperating with Proprietors in furnish-

\* In each of these States there is a State Auxiliary Society. There have been reported, besides these, 97 County and Town Auxiliaries.

† Slavery is now abolished in the State of New-York.

‡ The Legislature of Maryland have appropriated \$1,000 per annum for ten years, for aiding in the transportation of free blacks to Liberia.

ing them with teachers for their plantations, in providing houses of refuge for destitute children, in introducing infant schools, and schools of industry, &c. It has expended since its formation, four years since, about £2,000.

*Ladies' Negro Slave Relief Societies.*

There are twenty or thirty Societies of

Ladies in England, formed to aid in the emancipation, particularly of *female slaves*, of whom there are 360,000 in the Colonies. "That the slaves may go with their young and with their old, with their sons and with their daughters, and that their little ones may go with them."

## TEMPERANCE SOCIETIES.

### AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE.

This Institution is a striking instance of the power of *combined action* when applied to moral subjects. Intemperance had not attained its frightful prevalence in our land, without calling forth many a note of remonstrance, and many individual efforts, to oppose its progress. But it was not, till recently, that virtuous zeal and solicitude led to the adoption of the plan of alliance for the purpose of *total abstinence*. The friends of morality now felt that the full time was come to concentrate their efforts, to deliver the land of a curse that was blasting every thing fair, and scattering woe, want, crime, and death.

The American Temperance Society was instituted at Boston, Feb. 13, 1826. In the two first years of its operations, agencies were performed by Drs. Edwards and Woodbridge, and by Rev. Mr. Hewitt, Morton, Axtell, and Leavitt. On the first of January, 1828, Mr. Hewitt commenced his labors as General Agent of the Society for the term of three years. About the time of the origin of the Society, Beecher's Sermons, which have gone through ten editions, and Kittredge's Address, which is multiplied beyond calculation, came to help on the mighty work. Besides these, about fifty publications, most of them from men of acknowledged worth and talents in the three learned professions, have followed in the same career. These publications, whose influence is widely and deeply felt, generally owe their origin to Temperance Associations, for whose celebrations they were prepared. The Parent Institution publishes an excellent and extensively circulated weekly paper, under the title of "Journal of Humanity, and Herald of the American Temperance Society," devoted to this object; and the cause has generally been advocated by the periodical press.

This righteous enterprise has been warmly befriended by executive, legislative, and judicial officers of several States. Among them are the Governors of Connecticut, Alabama and Ohio; the Legislatures of New York, New Hampshire, Massachusetts, and Pennsylvania; Chancellor Wal-

worth of N. Y., Judge Thompson of the U. S. Court, and Chief Justice Parker of Mass. The Medical Societies of N. Hampshire, N. York, Vermont, and Connecticut have passed resolutions in accordance with the views and objects of the American Temperance Societies. The clergy, of all denominations, have made this cause their own, and are zealously opposing this gigantic evil, which has so long "defied the armies of the living God."

The evils with which intemperance has deluged the country, are hideous and immense. We may attain some idea of them from the enormous EXPENSE to which it has put the nation.

1. Expense of capital. The quantity of ardent spirit consumed in 1828 is calculated at 56,000,000 gallons, costing \$28,000,000. Had no alteration taken place, the people of the U. States would have consumed their whole valuation in forty years from 1790. Add to this the loss which the commerce and manufactures of the country have sustained by the perversion of a large amount of capital employed in the making of this great alcoholic ocean.

2. Expense of time. In 1828, our fellow-citizens, by swallowing such myriads of gallons of intoxicating liquor, lost 1,344,000,000 hours, which, at 4 cents an hour, comes to \$53,760,000; thus they spent an aggregate of more than 153,000 years.\*

3. Expense of pauperism. Examination has shown, that three-fourths of the pauperism of the land is owing to intemperance. The whole number of paupers is 200,000, and the maintenance of that part of them who are thrown upon the public for support, requires \$7,500,000 a year.

4. Expense of morals. This prime minister of depravity has caused three-fourths of all the crime in the land. Nearly every case of felony Mr. Maxwell of N. Y. states to have sprung from this source; and of 20 cases of murder, which, as a public officer, he had prosecuted, intemperance was concerned in them all. This is the testimony of many of the Judges in our criminal courts. It may be safely estimated that there are in the United States 60,000 persons who live by vice and crime. "The

\* Christian Almanac, 1829.



expense of watching this army of criminals, of seizing and trying them, of maintaining them in prison, and the losses sustained by their felonies, are unknown, but must be immense; and three-fourths of the whole must be set down to the account of intemperance."\*

5. The expense of wretchedness and shame undergone by the 1,000,000 near relatives of our 120,000 drunkards, besides what falls to the share of the connexions of 300,000 occasional drunkards.

6. Expense occasioned by the carelessness and mismanagement of intemperate agents; such as the destruction of life and property by fires, shipwrecks, casualties, and bad conduct of business. This extensive loss falls equally on the good and the bad.

7. Expense of life. Intemperance causes or hastens, directly or indirectly, between 30,000 and 40,000 deaths per annum. On this carefully estimated item adequate comment is impossible. We might allude to the result of intemperance in eternity; but it is a sight sufficiently painful to behold what desolations it hath made in time.

*The people of the U. S. to Intemperance, Dr.*

1. To 56,000,000 gallons of spirit, at 50 cts. per gall.	28,000,000
2. To 1,344,000,000 hours of time wasted by drunkards, at 4 cts. per hour	53,760,000
3. To the support of 150,000 paupers	7,500,000
4. To losses by depravity of 45,000 criminals	unknown, but immense
5. To the disgrace and misery of 1,000,000 persons, (relatives of drunkards)	incalculable
6 & 7. To the ruin of at least 30,000, and probably 48,000 souls annually	infinite! unspeakable
8. To loss by premature death of 30,000 persons in the prime of life	30,000,000
9. To losses from the carelessness & mismanagement of intemperate seamen, &c.	unknown, but very great.
Certain pecuniary loss, (in round numbers)	120,000,000
To which add 4—7, & 9th items	

TOTAL

"Thus it appears that, independently of items which cannot be estimated, our country pays or loses at the rate of *One Hundred and Twenty Millions of dollars per annum, by Intemperance!* This sum is five times as large as the revenue of the United States' government—it would pay off our national debt in six months—it would build twelve such canals as the Grand Erie and Hudson Canal, *every year*—it would support a navy

\* See Christian Almanac, 1829.

four times as large as that of Great Britain—it is sixty times as much as the aggregate income of all the principal religious charitable societies in Europe and America—it would supply every family on earth with a Bible in eight months—it would support a missionary or teacher among every two thousand souls on the globe! How prosperous might this country be—what blessings might it confer upon the world—if it were only relieved from the curse of Intemperance!"

What a countless sum of evil, affecting all our social institutions, is presented in this statement. What an oppressive burden of taxation—what a pitiless despotism is exercised by this single national vice. Here we have abundant proof, that "sin is a reproach" not only, but an overflowing scourge "to any people."

What is the American Temperance Society! It is a combination of many of the truly great, and wise, and virtuous, in our country, "to make a vigorous, united, and persevering effort to produce a change of public sentiment and practice, with regard to the use of intoxicating liquors."

What has the Society accomplished? Why—its redeeming influence has pervaded the great mass of the population; and in its second Annual Report of progress, it has told the world, that within two years "the consumption of ardent spirit has diminished one half in New England, and one third throughout the remainder of the land." Why may we not, by thanking God, and taking courage, hope that in two years more the triumph will be complete?—that ere long this root of evil may be extirpated, among the sons of the pilgrims, and that no portion of the country will be left behind them. The golden age of the republic will have fully come.

The state of the fund on the 31st of Dec. 1828, according to the Treasurer's Report, is as follows:

Balance according to the account	6,887 68
Interest on funds not yet received	204 41
Notes of Donors given condition'y	850 00
Subscr. in course of collec. about	6,253 00
	<hr/> \$14,195 09

In the First Report, 1827, it is announced, that more than 30 Auxiliaries had been formed; in the Report for 1828, about 500 are enumerated. The work now took the descriptive name of TEMPERANCE REFORMATION. It was also discovered that a door of hope was opened for a class of the vicious, who had heretofore been placed beyond the expectation of amendment. There is reason to believe, that, during that year, "the Reformation" had been a life-boat to full 500 persons who had lost their footing, and been swept away by the tide of intemperance. During the present year, the reform has gone on with increasing power. The sales of distilled spirits have greatly

diminished, and their market value fallen. Many wholesale dealers have discontinued the business, and many distilleries are closed. In many populous towns and villages ardent spirit cannot be obtained.

Nor is this all that has been accomplished by the American Temperance cause. It

has brought into close and energetic co-operation Christians of various denominations, men of all classes, characters, professions, and occupations; and we know that nothing so binds in one the charities of men, as union of effort in the enterprises of virtue and religion.

## HISTORY OF EFFORTS TO IMPROVE PRISONS.

"The Prison Discipline Society" was organized in Boston, June 30, 1825.

The object of the Society is, "The Improvement of Public Prisons."

*Principal evils to be removed.* 1. Bad officers. Statements of superintendents and directors of several prisons show, that cases of mal-practice frequently occur among keepers, contractors, and assistant keepers; such as intemperance, improper familiarity with convicts, furnishing them with forbidden articles, &c.

2. *Great expense.* The New Hampshire prison, in 1819, cost the State \$4,235 61. The average number of prisoners does not exceed 70. The whole annual expense for food, clothing, bedding for the prison, salary for officers, and their board, for the year ending May 1, 1822, was \$2,931 40. For what, then, was the remaining expense of \$1,304 21 incurred? and what was done with the proceeds of the labor of the convicts?

	Years.	Av. No. con.	Tot. exp.
Massachusetts	Fr. 1814 to '24 incl.	303	\$78,312 44
Connecticut	" 1790 to 1826	100	214,611 38
	" 1817 to 1819	"	36,577 50
New York city	" 1803 to 1823	603	381,302 32
St. Pr. at Lamberton, N. J.	Annually	70	4,000 00
Philadelph. old county Prison	"		30,000 00

3. *Unrestrained intercourse.* The prisoners, during the day, are scattered about in different shops and apartments, with little or no inspection, and may be found in groups in various parts of the establishment, or walking in pairs in free and earnest conversation, during working hours. Under such circumstances, it must require nearly as many keepers as prisoners, to prevent the latter from devising mischief, and perpetrating wickedness of almost every description. And if this be true in regard to the shops and other places about the yard in broad day-light; what must be the fact, when these degraded beings "are at night, in numbers from four to thirty-two persons, locked together in cells which are not subject to official inspection," as is the case in most of our Penitentiaries! or when they are immured in dungeons, as at Newgate in Connecticut. In these "dungeons, seventy feet under ground, formerly used as night rooms, some of the prisoners volunteered to return to them, as places of confinement at night, and assigned as

the reason, that they could there curse, and swear, and fight, and do other unutterable abominations, without having it known to any one." "There probably has never been on earth a stronger emblem of the pit than the sleeping rooms of this prison, so filthy, so crowded, so inclined to evil, so unrestrained." In prison we find "a community of villains, a school of vice, teachers of uncommon experience and corruption." The arts of counterfeiting bills and coin, of picking locks and pockets, are brought to great perfection. Here "a horrible offence is committed between wretches, who are alike destitute of moral sentiment, and without the reach of physical restraint. Nature and humanity cry aloud for redemption from this dreadful degradation. Better even that the laws were written in blood than that they should be executed in sin."

4. *Imprisonment of youth and children.*—The following table shows the proportion, in different prisons, under 21 years of age:

	Whole No.	Und. 21.	Prop.
In Maine	116	22	1 to 5
In New Hampshire	253	47	1 to 5
In Vermont	534	75	1 to 7
At Auburn, whole t'm	997	148	1 to 6
In Richmond, Va.	201	30	1 to 7

"From the above table it appears, that the proportion of those committed to prison under twenty one years of age, in all the prisons mentioned, is one-seventh part at least, and in some much more."—"It is sufficiently apparent, from the disclosure of vices existing in prisons, how great is the evil of bringing so great a proportion of young offenders within the corrupting influence of this wretched community. About 300 youth are continually in a course of education in these high schools of iniquity."

"Children have been found in some of our prisons, under 12 years of age, who have been many months, and some of them more than a year, intimately associated with the most profligate and vile of the human race. The loathsome skin, the distorted features, the unnatural eyes of some of these boys, indicate, with a clearness not to be misapprehended, the existence of unutterable abominations."

5. *Imprisonment of Lunatics.* In 1827, considerable effort had been made to obtain data, from which to ascertain the whole

number of lunatics in jail in the United States; by which it appears, that the number, in all probability, exceeds *three hundred*. These unfortunate beings, in addition to the mental agony they endure by this awful visitation of their Maker, are the subjects of extreme suffering from cold and nakedness; from dark and poorly ventilated rooms; from want of comfortable accommodations, and from neglect; and from being exposed to the ridicule or abuse of other prisoners. One or two instances, out of many equally heart-rending and appalling, must suffice to give an idea of the misery of these wretched sufferers.

"The instance has occurred, in which a young clergyman, who was educated at one of our most respectable theological seminaries, became deranged, and was found, by his friends, imprisoned in Bridewell, New York, in the common receptacle of misfortune, disease, and guilt. As soon as the keeper knew who his friends were, information concerning him was communicated; and as soon as his friends knew that he was there, they procured his release."

"In Massachusetts, in the Prison, or House of Correction, so called, in which were ten lunatics, two were found, about 70 years of age, a male and female, in the same apartment of an upper story. The female was lying on a heap of straw, under a broken window. The snow, in a severe storm, was beating through the window, and lay upon the straw around her withered body, which was partially covered with a few filthy and tattered garments. The man was lying in a corner of the room in a similar situation, except that he was less exposed to the storm. The former had been in this apartment six, and the latter twenty-one years."

6. *Delay of trials.* "In one room, in the jail in Washington City, were seven persons; three women and four children. This room was only eight feet square. All the women were released from this room, at the Jail Delivery, in January 1825, no bill having been found against them. One of the women had been detained in this wretched place four months, as a witness."

"The following statement of the number of persons committed for trial in the Bridewell prison of New York, on accusations for crimes and misdemeanors, extracted from Mr. Livingston's celebrated work on Prison Discipline—also of the numbers acquitted, condemned, and discharged without trial, will satisfactorily demonstrate the enormity of the evil here presented to the public view."—"Who can think, without horror and indignation, of the incarceration of above six thousand persons in four years, some perhaps for months, against whom, at the time appointed for trial, there appeared no accuser!"

	commit.	tried.	acquit.	condem.	dis. with- out tri.
1822	2,361	541	180	361	1,820
1823	1,926	599	177	422	1,327
1824	1,961	586	169	417	1,375
1825	2,168	547	161	386	1,621
	8,416	2,273	687	1,586	6,143

7. *Want of religious instruction.* On this subject the christian community have been inattentive. "It is a general fact, that the Prisons, in the Atlantic States south of the Potomac, are not visited at all by ministers or Christians. Of course they have no religious service on the Sabbath; no Sabbath Schools for the instruction of young convicts; and no attention from the philanthropist and Christian, to prevent abuses which may possibly exist in these miserable places. And in all our Prisons this important subject has been too much neglected. This is one great means of reformation, the desirable end of all punishment."

8. *Colored Population.* The facts, which are gathered from the Penitentiaries, to show how great a proportion of the convicts are colored, even in those States, where the colored population is small, show most strikingly, the connexion between ignorance and vice. The following table shows in regard to several States, the whole population, the colored population, the whole number of convicts, the number of colored convicts, proportion of convicts to the whole population, proportion of colored convicts.

	whole pop.	col'd pop.	No. conv.	col'd conv.	col'd peo.	col'd conv.
Massachusetts	523,000	7,000	314	50	1 to 74	1 to 6
Connecticut	275,000	8,000	117	39	1 to 34	1 to 3
New York	1,372,000	39,000	637	154	1 to 35	1 to 4
New Jersey	277,000	20,000	74	24	1 to 13	1 to 3
Pennsylvania	1,049,000	30,000	474	165	1 to 34	1 to 3

Or,	propor. of pop. sent to prison.	prop. col'd pop. sent to pris.
In Massachusetts	1 out of 1,665	1 out of 140
" Connecticut	1 " 2,350	1 " 205
" New York	1 " 2,153	1 " 253
" New Jersey	1 " 3,743	1 " 833
" Pennsylvania	1 " 2,191	1 " 181



*Expenses for the support of Colored Convicts.*

In Massachusetts	in 10 years	\$17,734
" Connecticut	in 15 years	37,166
" New York	in 27 years	109,166
Total		\$164,066

Such was the fact in 1827, concerning the degraded character of the colored population. The white convicts are remaining nearly the same, or are diminishing, while the colored convicts are increasing. At the same time the white population is increasing in the Northern States much faster than the colored population.

It is manifest that the great cause of the frequency and increase of crime is, neglecting to raise the character of the colored population. An argument is derived in favor of education from these facts. \$164,000 expended, in so short a time, for the purposes of education, among a population of only 54,000 souls, would very soon raise their character to a level with that of the whites.

The last Report of "The Prison Discipline Society" shows that encouraging progress has been made towards remedying these evils.

*To prevent evil communications in prisons.* In several prisons arrangements have been made to lodge the convicts at night, in solitary cells. Order, silence, and close inspection during the day.

*To provide for and communicate proper instruction.* Religious service on the Sabbath, reading the Scriptures and prayer, morning and evening, and Sabbath School instruction, are some of the privileges enjoyed by the convicts in several of the prisons.

*To diminish the current expenses of prisons.* Facts show, that, under proper regulations, these institutions can support themselves. The new prison, containing 97 convicts, at Wethersfield, Conn., the Directors say, in their Report to the Legislature, April 10, 1828, "has earned for six months ending on the 31st of March, 1828, the sum of \$1,017,16, over and above the expenses of its management and support, which may be considered as profits." Contrast this with Newgate. The average annual expense of this prison, from its establishment (in 1791) to the first of April 1826, has exceeded \$5,630, which amounts during the whole period, to \$204,480.

In the prison at Auburn, N. Y., the earnings of the convicts, 550 in number, in October, 1827, \$2,792,28, which being continued at the same rate for one year, would amount to \$33,307,36.—Similar to this is the new prison at Sing Sing; while the amount appropriated by the Legislature, in eight of the most costly years, for current expenses in the old State prison in New York, was \$224,965,18. There is also much

improvement in regard to health, reformation, and other particulars.

Houses of Refuge for juvenile delinquents have been established in New York and Boston. The whole number of subjects received into the latter institution, "from its commencement, Sept. 20, 1826, to April 30, 1828, was 143; of whom 26 were girls. Of the whole number received, 26 have been apprenticed; from nearly all of whom favorable returns have been received;—and not one of the whole number received has died."—"The whole number received into the institution in New York, from Jan. 1, 1825, to Jan. 1, 1828, was 377; of whom 107 were girls. Of the whole number received, 123 boys, and 38 girls remained in the Refuge, Jan. 1, 1828.—118 boys, and 50 girls, have been apprenticed; from whom, with very few exceptions, the most gratifying returns have been received; only one has died.

The Refuge, in Philadelphia, is expected soon to be in operation.

Considerable interest has been excited in regard to lunatics; and it is to be hoped, the time is not distant, when they will be provided with other accommodations than prisons.

In many prisons no reform has been made, and the evils which call loudly for remedy, still exist.

The receipts of this Society have been \$6,103 08.

FOREIGN COUNTRIES.

The London Society has been in operation 8 years. Its Seventh Report contains 540 pages. Its attention is directed principally to the prisons in Great Britain. The expenses of the Soc. last year, (1827,) were \$11,959, which exceeded its receipts \$4,120.

In Scotland no benevolent association has been formed.

In Ireland there is an association at Dublin, for the improvement of prisons and prison discipline.

*Statement of the number of Criminal Offenders, committed for trial in the several Jails in England, Wales, and Ireland, in 1823; also the Population.*

	No. per. com. 1823.	No. convic.	No. acq.
England	12,092	8,204	2,480
Wales	171		
Ireland	*25,385	7,923	6,705
Total	37,648	16,127	9,185
	No bills against & not pros.	Popul. 1821.	
England	1,579	11,488,100	
Wales		732,500	
Ireland	8,648	6,846,949	
Total	10,227	19,067,549	

It will be seen by this, that a little less

\* Of this number, 1066 were bailed and not tried, and 1043 remained for trial.

than one third of those committed in England, Wales and Ireland, are discharged without prosecution, and about one fourth are acquitted, "after having endured—frequently for several months—all the suffering, disgrace and injury, of penal imprisonment. This is an evil of which few persons are aware." Some of the jails are cleared only once in twelve months; and, excepting those in London and Middlesex, and very recently in the home circuit, none are delivered oftener than twice a year; and where there are two assizes in a year, they are held at such uneven periods of time, that a person may remain nine months, and in some cases twelve months, before he takes his trial. One fact out of many will serve to show the nature of the evil. A youth, aged 14 years, charged with taking a hat from another boy in the public streets, was committed on the 11th of Aug. 1823, but was not tried until the 12th Aug. 1824. The place where he was confined had been presented, some time before, as unfit for a prison. There was no employment for either tried or untried. There were only 14 sleeping cells for 50 and more

prisoners: and when all the hardships had been endured, and all the moral mischief of an imprisonment, so long and of such a nature, had worked its full effect upon this boy of 14—he was acquitted! Could such an initiation into vice and idleness produce any other than the most lamentable depravity? And can it excite surprise, when the committee state, that this youth, acquitted of the crime with which he was charged, was dismissed from prison a hardened criminal, and has since undergone the punishment of transportation for life? But this is not a solitary instance."

In general, the same evils, and if possible, in a greater degree, are to be found in foreign prisons, than exist in those of the United States. In the West Indies, Italy, Switzerland, France, and Germany, most of the prisons are in a deplorable state.

Societies for the improvement of Prisons exist in France, the Netherlands, the Prussian dominions, and at Petersburg in Russia. In Germany, individuals are making exertions in behalf of the cause. Dr. Julius, of Hamburg, is laboring to disseminate information on the subject.

### JEWS' SOCIETIES.

By a late calculation, the whole number of Jews in the world is 2,700,000.

Europe . . . . .	1,644,000
Africa . . . . .	480,000
Asia . . . . .	542,000
Polynesia . . . . .	2,000
America . . . . .	32,000

Total 2,700,000

They exist in almost every state in Europe, except in Spain, Portugal, and Sicily, where they are excluded. They belong to the different sects of Rabbinites, Caraites, Samaritans, Malabars, &c. The languages most extensively spoken by them are the Arabic, Italian, German, Polish Jew Dialect, and Turkish.

Efforts have been made, in various ways, in this country and in Europe, to meliorate their condition, and to lead them to the only Saviour of sinners.

#### *London Jews' Society.*

This Society was formed about twenty two years since. The great and ultimate object of this institution is the conversion of the Jews to Christianity. This object it endeavours to accomplish in various ways. In 1821, a Seminary for the instruction of Missionaries to the Jews was established. None are admitted, but those of competent talents and acknowledged piety. Biblical knowledge is the basis of instruction, or those studies, which have a bearing upon the great point at issue between Jews and

Christians. In the course of the last year, ten students were connected with this institution, four of whom have been appointed to the missionary work. There is a school for Jewish children at Bethnal Green, containing 83 children, 40 boys, and 43 girls. Schools are also maintained at Hamburg, Posen, Dantzic, Dresden, Madras, Bombay, and other places, containing in all about 500 pupils. Towards the support of an Institution at Warsaw, for the relief of Jewish converts and inquirers after truth, by enabling them to obtain the means of livelihood, by their own labor, £1,000 were given by the Society. In the same period 14000 tracts were issued in various languages.

#### *Philo Judæan Society.*

This Society was formed in 1827, for the purpose of circulating the Holy Scriptures and Tracts among the Jews; of promoting religious information by lectures; to establish Day and Sabbath schools for Hebrew children and adults; to visit and relieve sick and aged Hebrews at their own dwellings, &c. Measures are about being adopted to petition Parliament to take into consideration the laws affecting the Jews in Great Britain, with a view of relieving them from the disabilities, under which they at present labor.

#### *Boston Female Jews' Society.*

This Society was formed in Boston, about thirteen years since, for the promotion of

Christianity among the Jews. It has a number of Ladies' auxiliaries in different parts of New England. It has a permanent fund of \$2,470. Its income was appropriated, during the last year, in educating Jewish children at Bombay, in circulating tracts among the Jews in Palestine, in the support of a student, preparing to labor as a missionary among the Jews, &c.

*American Jews' Society.*

This Society was formed in New York, in 1820, for the purpose of establishing a colony or an asylum in this country, where converted Jews might resort, from all parts of the world, and thus avoid the persecutions of their unbelieving countrymen, and the oppression to which they are subjected in some parts of the world. A farm is owned by the Society, at New Paltz, on the west side of Hudson river, comprising 500

acres, 100 of which are cleared and fit for cultivation, with a good house, &c. thereon. It cost \$6,500. One of the rules of the Society is, that no expense shall be incurred in transporting Jews from Europe to the colony, or in maintaining them in this country, unless resident at the colony. No Jew is at present under the patronage of the Society. The funds amount to about \$15,000. The Rev. Dr. Rowan is now employed as an agent in Europe. He has met with considerable encouragement. We have not seen the last Report of this Society. Mr. Edward Robinson, who is now in Europe, gives it as his opinion, that the Society could, in no better way, lay out their funds, than by founding in Berlin, or in some eligible place, an Institution, where Jews could receive an education, and at the same time be taught a mechanical trade. It is supposed that there are as many as 200 converted Jews on the continent of Europe.

## MISCELLANEOUS SOCIETIES.

*London Hibernian Society.*

It is 23 years since this Society was established. It now maintains 1352 schools in Ireland, containing 76,444 scholars. In the day schools, which contained 47,916 scholars, 19,793 were Roman Catholics. The Society employs 50 scripture readers, who itinerate, and read the Bible in thousands of families, which are not able to peruse the sacred treasure. Since its formation, the Society has circulated 209,390 copies of the Scriptures.

*Irish Society of London.*

The object of this Society is to promote the education of the native Irish, through the medium of their own language. It has under its care 526 schools, and 19,312 pupils. It has distributed 847 Bibles, and 2,040 Testaments. Great benefit has resulted in the employment of readers. This Society has peculiar claims upon the Protestant community, at this time, to enable it to diffuse Protestant principles throughout Ireland.

*British Reformation Society.*

The object of this Society is to convert the Roman Catholics of Great Britain and Ireland. Its income during the last year, amounting to about \$12,000, had been expended in purchasing tracts, a vast number of which had been distributed among the Catholics of the two countries; in the maintenance of schools, now numerously attended by Catholic children; and in the support of travelling agents, who visit those parts of Ireland where the Catholics are the most numerous, holding public meetings, for the avowed purpose of combating and exposing the errors of the Church of Rome. The principal of these polemical

agents is Lieutenant Gordon, R. N., well fitted, by talent and courage, for this extremely hazardous enterprise. In the town of Londonderry, the discussion, in one case, lasted twelve days, between six Catholic and six Protestant clergymen; 2,000 Catholics were present.

By means of these and other Societies, the cause of Popery in Ireland seems to be shaken to its foundations, and an *emancipation* indeed is on the eve of accomplishment.

*Continental Society.*

Thirty agents are employed by this Society, in different parts of the continent of Europe and Asia, from Spain to Persia, in combating irreligion, superstition, and infidelity, in all the various shapes which it assumes, among Catholics, Jews, nominal Protestants, Mahomedans, &c. The names of the agents, and the places which they visit, are never published.

*Christian Instruction Society.*

The operations of this Society are confined to London and the vicinity. During the past year nearly 1,000 gratuitous agents had visited and imparted religious instruction to 24,400 families, embracing 120,000 souls. Lectures had been given on Sabbath evenings to the poor; 18 loan libraries had been established, by means of which a large number of moral and religious books had been circulated among the ignorant. Great efforts had been made to counteract the demoralizing effect of fairs, by circulating tracts, &c.

*Society for Religious Liberty.*

This Society, formed eighteen years since, owes its origin to John Wilks, Esq.

The following abuses still remain to be



corrected: 1. The termination of the power of clergymen to exclude from the church the corpses of Dissenters brought thither for interment, as well as their power of refusing to read the burial service over Baptists; 2. The amendment of the late Toleration Act, so as to do away doubts, and make it simple and effective; 3. To effect the exemption of meeting-houses from assessment and poor rates; and, 4. The substitution of registries of births for baptismal registries, which would get rid of all the disadvantages to which the registries of Dissenters are exposed.

In regard to the Institutions, which follow, we had prepared a much more full account than our limits enable us to publish. We shall hope to do ample justice to them, next year.

#### *Seamen's Friend Societies.*

The American Seamen's Friend Society was first instituted in Jan. 1826. It originated from the experience of those who had been much engaged in promoting the welfare of sea-faring people. Not much was done for two years. Last summer a new organization took place. The Rev. Joshua Leavitt, of Stratford, Conn. was appointed permanent Agent. A magazine, of uncommon interest and usefulness, is edited by Mr. Leavitt, called the *Sailor's Magazine*. 3,000 copies are published monthly. It has 1,200 subscribers. Boarding houses for seamen are established in Boston and Charleston; also, register offices, by means of which a sober seaman can avail himself of the advantages of a good character, and the infamous system is broken up, by which unprincipled men fatten upon the ruin of seamen. A Savings Bank is established at Boston. Religious meetings for seamen are held at Portland, Boston, New Haven, Hartford, New York, Philadelphia, Baltimore, &c. There are at least ten places of worship in the country.

#### *Peace Societies.*

The New York city Peace Society, the first in the world, was formed in 1815, consisting of 20 members. In Dec. 1814, "The Solemn Review of the Custom of War," from the pen of Rev. Dr. N. Worcester, of Brighton, Ms. was published. It produced a powerful impression. It went through several editions in various languages. In 1816 the Massachusetts Peace Society was formed; in 1816, the London Society for the Promotion of Permanent and Universal Peace. Since that time, societies have been formed in ten or twelve of the U. States. The Maine Society has been very efficient. Drs. Appleton and Payson were warmly engaged in this cause. In May 1828, the American Peace Society was formed in

New York. It publishes an interesting periodical, entitled, "*Harbinger of Peace*," edited by William Ladd, Esq. Secretary of the Society. The principles of the Society are, "That the custom of war is contrary to the spirit of the Christian religion, subversive of the liberty of mankind, and destructive of their happiness. Much good has been accomplished by these Societies, in changing public opinion in regard to war, and in extending a pacific and Christian spirit.

#### *Bible Classes.*

The earliest Bible Class, of which we have been able to find any account, was organized in Newbury, Ms. by the Rev. H. Wilbur. In 1813, about 20 Bible Classes were formed in New England, and a few in the Middle States. In 1814, Bible Classes had so increased, that 10,000 copies of the Biblical Catechism of Mr. Wilbur were published. In 1815-16, the subject was brought before several ecclesiastical bodies, and by them recommended to the ministers in their connexion. In 1824, the interest in favor of this Institution had become general throughout New England and the Middle States. In Dec. 1827, the American Bible Class Society was formed in Philadelphia. The objects of the Society are to collect and disseminate information concerning Bible Classes; where they exist; how they are conducted; what advantages have resulted from them, &c. It does not interfere with the doctrines of the churches, or the appropriate province of pastors.

The last Report of the Society we have not seen. In 1828, it is stated, that from 5 to 600 existed in the United States, embracing from 60 to 80,000 members. Almost every evangelical denomination is successfully engaged in the good work. It is stated, that more than half the accessions to churches, in places where Bible classes exist, have been from their number. From 6 to 10,000 a year, for several years, have professed religion, while associated with these classes.\*

#### *Additions and Explanations.*

We have received very valuable assistance, in compiling the statistics of this number, from three or four members of the Theological Seminary in this place.

On page 25, in the General Summary, the number of members of mission churches stated, does not include the Wesleyan Methodist missions in the West Indies, mentioned on the same page.

Since we prepared our account of Sabbath Schools, we have seen the report of the Methodist Union in the United States, for 1829, from which it appears that they have 331 Auxiliaries, 2,000 schools conducted by 4,000 superintendents, and 30,000 teachers, and containing 130,000 scholars. This, however, will not vary materially the general estimate near the bottom of p. 34.

\* An interesting association exists in Andover Theological Seminary, to collect and diffuse information on this subject.

## Table

## OF BENEVOLENT SOCIETIES, WITH THEIR OFFICERS, INCOME, ETC.

NAME.	When org.	Presidents.	Secretaries.	Treasurers.	Residence Sec. and Treas.	Income 1827-8.	Income 1828-9.	Whole Sum since formation	Annual Meeting.
Am. Board For Miss.	1810	J. C. Smith, LL. D.	Jer. Everts, Esq.	Henry Hill, Esq.	Boston	*88,341 89	102,000 00	732,070 15	Early in October.
Am. Bible Society	1816	Richard Varick, Esq.	Rev. J. C. Brigham	John Adams, Esq.	New York	75,879 93	143,184 33	658,570 42	2d Thursday in May.
Am. Education Soc.	1815	Hon. Sam'l Hubbard	Rev. E. Cornelius	W. Ropes, Boston	Andover, Ms.	31,692 78	30,434 18	216,863 37	In May.
Am. Tract Society	1825	S. V. S. Wilder, Esq.	Rev. W. A. Hallcock	Moses Allen, Esq.	New York	45,000 00	60,000 00	145,000 00	2d week in May.
Am. Home Miss. Soc.	1826	S. Van Rensselaer	Rev. A. Peters	K. Taylor, Esq.	New York	20,035 78	26,997 31	65,163 85	2d week in May.
Am. Sun. Sc. Union	1824	Alex. Henry, Esq.	Fred. W. Porter	Paul Beek, jun.	Philadelphia	19,468 34	18,527 00	80,742 67	In May.
Am. Coloniz. Soc.	1819	Hon. B. Washington	Rev. R. R. Gurley	Rich. Smith, Esq.	Washington	14,541 82	19,561 93	82,164 72	Last Sat. in Decem.
Am. So. Prom. Temp.	1826	Hon. Marcus Morton	Rev. N. Hewit	W. Ropes, Boston	Andover, Ms.			14,195 09	In January.
Am. Bp. Bd. For Miss.	1814	Rev. W. Staughton	Rev. L. Bolles D. D.	H. Lincoln, Boston	Salem, Ms.	14,663 38	16,061 90		Last Wed. in April.
Meth. Miss. Society	1819	Rev. E. Heddington	Rev. Geo. Weller	Rev. N. Bangs, D. D.	New York	6,245 37	14,176 11		1st week in May.
Prot. Epis. Miss. Soc.	1825	Rt. Rev. Wm. White	Rev. L. Dwight	Dr. C. Morris	Philadelphia	2,444 08	4,000 00	9,644 00	Wk gen. El. Boston.
Prison Discipline	1827	George Bliss, LL. D.	Rev. H. Wilbur	Charles Cleveland	Boston	390 00	3,531 00		Last week in May.
Am. Bible Class Soc.	1814	Rev. E. D. Griffin	James L. Kimball	Solo, Allen, Esq.	Philadelphia	12,450 23	13,896 18	447,236 16	Last week in May.
Am. Tract, Boston	1822	Hon. William Reed	Rev. T. De Witt	John Tappan, Esq.	Boston	5,000 00	4,470 71		1st week in June.
Dutch Ref. Miss.	1798	Hon. Jonathan Brace	Rev. Hor. Hooker	Timothy Hutton	New York	4,740 34	2,070 33	160,657 30	2d Wed. in January.
Conn. Miss. Soc.	1820	Hon. John Savage	Rev. S. E. Vernal	And. Kingsbury	Hartford	816 99			2d week in May.
Am. Jews' Society	1816	Rev. L. Woods, D. D.	Rev. R. S. Storrs	Frances Irving	New York	1,257 99	625 79		In May.
Boston Fem. Jews'	1828		Rev. M. Brien	J. P. Punchard, Salem	Braintree	4,363 27	5,247 32		Wk gen. El. Boston.
Mass. Miss. (reorg.)	1824	Rev. E. Cushman	Rev. Noah Davis	Arthur Tappan	New York	3,158 04	5,256 76	12,666 42	2d week in May.
Gen. Un. pro. ob. Sab.	1808	Rt. Rev. Wm. White	Rev. Dr. Mayer	Sam'l Huggens	Philadelphia		7,724 41		In May.
Baptist Gen. Tract	1826	Hon. N. Terry	Rev. J. Leavitt	Rob. Ralston, Esq.	Philadelphia		1,214 38		2d week in May.
Philadelph. Bible	1816		Seth Terry, Esq.	Stas Holmes	New York		2,341 55		In May.
Am. Sea. Friend So.	1828		Wm. Ladd, Esq.	James H. Wells	Hartford				In May.
Am. Asy. D'fand D'b	1815	Rev. A. Green, D. D.	Rev. J. T. Russell		New York				In May.
Bd. Miss. Ge. Assem.					Philadelphia				In May.

Total \$350,418 23 502,021 19 2,225,874 14

\* Received in 1826-7. 102,000 00 in 1827-28.

+ Till 1826.

TABLE OF BENEVOLENT SOCIETIES.

## MEETING OF THE DIRECTORS.

At the late Quarterly Meeting of the Directors of the American Education Society, the following applicants were admitted on trial, by the Parent Society and its Branches:

Theological Seminary	Alexandria, Va.	1
Theological Seminary	Andover, Mass.	6
University, Nashville	Nashville, Ten.	1
Western Reserve Coll.	Hudson, Ohio	2
Union College	Schenectady, N. Y.	1
Yale College	New Haven, Con.	2
Middlebury College	Middlebury, Vt.	1
Bowdoin College	Brunswick, Me.	1
Bangor Prep. School	Bangor, Me.	2
Castleton Academy	Castleton, Vt.	1
Phillips Academy	Andover, Mass.	3
Ashfield Academy	Ashfield, Mass.	1
Amherst Academy	Amherst, Mass.	1
Monson Academy	Monson, Mass.	1
Northampton	Northampton, Mass.	1
Woburn Academy	Woburn, Mass.	2
Goshen Academy	Goshen, Con.	1
Kinderhook Academy	Kinderhook, N. Y.	1
New Paltz Academy	New Paltz, N. Y.	1
Greenville Academy	Greenville, N. Y.	1
Oneida Institute	Whitesborough, N. Y.	1
Ellisburg Academy	Ellisburg, N. Y.	1
Rochester Academy	Rochester, N. Y.	1
Oswego Academy	Oswego, N. Y.	1
Newark Academy	Newark, N. J.	1
Bloomfield Academy	Bloomfield, N. J.	1
Manual Labor Academy	Germantown, Pa.	2

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## MEETINGS OF BRANCHES AND AUXILIARIES.

*Presbyterian Branch.*

This Society held its anniversary in New York, on Thursday evening, May 14. The receipts into the Treasury of this Society during the year, amounted to about \$8,000. The number of Temporary Scholarships, obtained within the limits of the Branch, amounts to at least 160. Thirty new Beneficiaries were received during the year; making the whole number, now aided by the Society, 95.

*Connecticut Branch.*

The Third Annual Meeting of the Connecticut Branch of the American Education Society was held in Wallingford, June 18, 1829.

The Rev. Daniel Smith was appointed President of the meeting, and the Rev. L. Bacon, Secretary.

No Report being presented, it was voted, that the Directors be requested to prepare and publish a statement of the proceedings of the Society, for the past year.

The following resolutions were adopted:

1. *Resolved*, That this Society approve of the rule adopted by the Parent Society, that those to whom their patronage is extended, shall obtain a *thorough* education, both literary and theological.

2. *Resolved*, That, in the opinion of this meeting, greater efforts should be made by the ministers and churches of Connecticut, to *bring forward* pious and promising young

men, to be educated for the work of the ministry.

*Maine Branch.*

The Annual Meeting of this Branch was held at Waldoborough, June 27. The Report was read by Rev. Benjamin Tappan, the Secretary. A motion to accept and publish the Report was made by Rev. Dr. Fisher, of N. J. and seconded by Rev. Mr. Thurston, of Prospect. A Resolution was also offered by Rev. Mr. Mead, of Brunswick, and seconded by the Assist. Sec'y of the Parent Society, "That greater efforts ought to be made by the Churches of this State to educate pious young men for the Christian ministry." These resolutions were sustained by several addresses.—The next meeting of this Society is to be held at Winthrop, on the fourth Wednesday in June, 1830.—Rev. Prof. Newman of Bowdoin college, was appointed first preacher for the occasion.

*Middlesex Auxiliary, Mass.*

The Annual Meeting of this Society was held at Medford, June 10. Rev. Dr. Fay and Rev. Jos. Bennett attended as a Delegation from the Parent Society. Resolutions were offered and seconded by Dr. Fay, Rev. Messrs. Damon, Emerson, Warner, and Mr. Mackintire.

*Norfolk Auxiliary.*

The Annual Meeting of this Society was held at the Union Society of Braintree and Weymouth, June 10, 1829. Rev. Dr. Park, of Stoughton, preached the sermon.

*Benevolent Education Society of Plymouth, Bristol, and Barnstable.*

This Society was formed about 15 years since. At its recent anniversary it became Auxiliary to the American Society. Next meeting in June, 1830, at South Bridgewater.

## QUARTERLY LIST

## OF ORDINATIONS AND INSTALLATIONS.

- Rev. ELISHA BEDEL, ord. pastor, bap. Cooper, Maine. Dec. 24, 1828.  
 Rev. ELISHA G. BARCOCK, ord. pastor, cong. Wiscasset, Me. April 22, 1829.  
 Rev. JAMES GILPATRICK, inst. pastor, bap. Bluehill, Me. April 23.  
 Rev. HENRY C. JEWETT, ord. pastor, cong. Westbrook, Me. April 29.  
 Rev. ELISHA BACON, inst. pastor, cong. Sanford, Me. May 6.  
 Rev. ABEL G. DUNCAN, ord. pastor, cong. Brooks and Jackson, Me. May 13.  
 Rev. RICHARD Y. WATSON, ord. evang. bap. Fayette, Me. May 13.  
 Rev. JOHN SMITH, inst. pastor, cong. Exeter, First Church, New Hampshire. March 15, 1829.



- Rev. JARED B. WATERBURY, inst. pastor, cong. Portsmouth, N. H. Pleasant st. Ch. March 18, 1829.
- Rev. EDWARD HALE, ord. evang. bap. Keene, N. H. May 6.
- Rev. BEZALEEL SMITH, ord. col. pastor, cong. Rye, N. H. Col. with Rev. Huntington Porter. May 13.
- Rev. PHINEAS COOKE, inst. pastor, cong. Lebanon, N. H. Late of Acworth. May 13.
- Rev. CHARLES BOYTER, inst. pastor, cong. Springfield, N. H. June 10.
- Rev. JOSEPH THATCHER, ord. pastor, cong. Plainfield, Vermont. June 10, 1829.
- Rev. AMOS DRURY, inst. pastor, cong. Fairhaven, Vt. May 6.
- Rev. GILMAN VOSE, ord. pastor, cong. Stockbridge, Vt. May 27.
- Rev. L. I. REYNOLDS, ord. bap. Middletown, Vt. May 23.
- Rev. WILLIAM HARLOW, inst. pastor, cong. Canton, Massachusetts. March 18, 1829.
- Rev. LEONARD LUCE, ord. pastor, cong. Westford, Ms. Union Church. April 8.
- Rev. THOMAS DRIVER, ord. evang. bap. South Boston, Ms. April 16.
- Rev. DAVID PERRY, inst. pastor, cong. Cambridgeport, Ms. Evan. Church. April 23.
- Mr. JOSEPH H. PRICE, ord. dea. epis. Boston, Ms. April 26.
- Rev. JOHN W. SALTER, ord. pastor, cong. Kingston, Ms. April 29.
- Rev. SYLVESTER G. PIERCE, inst. pastor, presb. Dracut, Ms.
- Rev. EPHRAIM RANDALL, inst. pastor, unit. Westford, Ms. April 30.
- Rev. JOHN H. RUSS, ord. evang. cong. Plainfield, Ms. as a miss. to Ohio. May 3.
- Rev. JOHN L. SIBLEY, ord. pastor, unit. Stow, Ms. May 14.
- Rev. FREDERICK H. HEDGE, ord. pastor, unit. West Cambridge, Ms. May 20.
- Rev. ERASTUS ANDREWS, ord. pastor, bap. Middlefield, Ms. May 20.
- Rev. THOMAS RAND, inst. pastor, bap. New Salem, Ms. June 3.
- Rev. S. S. EVERETT, inst. pastor, univ. Charlestown, Ms. June 4.
- Rev. WILLIAM CROSWELL, ord. priest, epis. Boston, Ms. Christ Church. June 24.
- Mr. GEORGE F. HASKINS, ord. dea. epis. Bristol, Rhode Island.
- Mr. ISAAC PECK, ord. dea. epis. Providence, R. I. April 1, 1829.
- Rev. FRANCIS W. EMMONS, ord. pastor, bap. Providence, R. I. Over bap. ch. Eastport, Me. May 21.
- Rev. ANSON ROOD, ord. pastor, cong. Danbury, Connecticut. April 23, 1829.
- Rev. JONATHAN COGSWELL, inst. pastor, cong. Berlin, Con. New Britain soc. April 29.
- Rev. ELIZUR G. SMITH, ord. evang. cong. New Haven, Con. May 26.
- Rev. S. TOPLIFF, installed pastor, presb. Middletown, Con. Westfield soc. May 27.
- Rev. GURDON ROBBINS, ord. pastor, bap. East Windsor, Conn. June 17.
- Rev. ALPHA MILLET, inst. pastor, cong. Andover, Conn. June 24.
- Rev. RALPH CLAPP, ord. pastor, presb. Byron, New York. Over Byron, Bergen, and Clarendon churches. Feb. 19, 1829.
- Rev. WILLIAM JONES, ord. evang. presb. N. Y.
- Rev. EBENEZER CHILD, ord. evang. presb. N. Y.
- Rev. SAMUEL BROOKS, ord. pastor, presb. Penfield, N. Y. March 18.
- Rev. SYLVESTER H. EATON, inst. pastor, presb. Buffalo, N. Y. April 9.
- Rev. EDWARD N. KIRK, inst. pastor, presb. Albany, N. Y. Fourth presb. church. April 21.
- Rev. — LUSH, ord. evang. presb. Catskill, N. Y.
- Rev. — VANDYCK, ord. evang. presb. Catskill, N. Y.
- Rev. VERAMUS BEMIS, ord. evang. bap. Newfield, N. Y. May 6.
- Rev. SETH I. PORTER, inst. pastor, presb. Manlius, N. Y. May 28.
- Rev. WILLIAM GILDERSLEEVE, ord. pastor, bap. Bethany, Genesee co. N. Y. June 4.
- Rev. JAMES I. OSTROM, inst. pastor, presb. Salina, N. Y. June 24.
- Rev. ROBERT ROY, inst. pastor, presb. Freehold, New Jersey, March 18, 1829.
- Rev. JAMES M. HUNTING, ord. evang. presb. Shrewsbury, N. J. June 10.
- Rev. GEORGE PIERSON, ord. col. pastor, presb. Orange, N. Y. June 23.
- Mr. WILLIAM SMALLWOOD, ord. dea. epis. Richmond, Virginia. March 1, 1829.
- Mr. JAMES DOUGHEN, ord. dea. epis. Richmond, Va. March 1.
- Rev. JEREMIAH HENDREN, ord. evang. bap. Norfolk, Va. April 12.
- Rev. Mr. — OSGOOD, ord. priest, epis. Fredericksburg, Va. May 31.
- Rev. FRANCIS BARTLET, ord. evang. presb. Brunswick co. Va. June 20.
- Rev. STEPHEN FRONTIS, inst. pastor, presb. Bethany and Tabor, North Carolina. May 15, 1829.
- Rev. J. R. GOODMAN, ord. priest, epis. Newbern, N. C.
- Rev. WILLIAM ASHMEAD, inst. pastor, presb. Charleston, South Carolina, 2d Pres. ch. succes. to Dr. Henry. May 17, 1829.
- Rev. WILLIAM S. WILSON, ord. priest, epis. Radcliffeborough, S. C. May 24.
- Rev. DANIEL L. GRAY, ord. pastor, presb. near Spartanburg, S. C. Fair Forest ch. June 3.
- Rev. JOHN K. CUNNINGHAM, ord. evang. presb. Maysville, Kentucky. April 4, 1829.
- Rev. ELI SMITH, inst. pastor, pres. Paris, Ky. April 15.
- Rev. SAMUEL Y. GARRISON, inst. pastor, presb. Smyrna, Ky. April 24.
- Rev. XENOPHON BETTS, inst. pastor, presb. Wakeman, Huron co. Ohio. April 8, 1829.
- Rev. JOHN MCKINNEY, ord. pastor, presb. Frederick, Knox co. Ohio. April 16.
- Rev. ISAAC VAN TASSEL, ord. evang. presb. Lyme, Huron co. Ohio. Of the Maumee miss. April 29.
- Rev. JAMES NOURSE, ord. presb. Washington city, Dist. of Columbia.
- Mr. CHAUNCEY W. FITCH, ord. dea. epis. Alexandria, D. C. May 14, 1829.
- Mr. ANSON B. HARD, ord. dea. epis. Alexandria, D. C.
- Mr. WILLIAM S. PERKINS, ord. dea. epis. Alexandria, D. C.

Whole number in the above list, 76.

## SUMMARY.

		STATES.	
Ordinations . . .	50	Maine . . .	7
Installations . . .	26	New Hampshire . . .	6
		Vermont . . .	4
		Massachusetts . . .	15
		Rhode Island . . .	3
		Connecticut . . .	6
		New York . . .	12
		New Jersey . . .	3
		Dist. of Columbia . . .	4
		Virginia . . .	5
		N. Carolina . . .	2
		S. Carolina . . .	3
		Kentucky . . .	3
		Ohio . . .	3
		DATES.	
		1828 December . . .	1
		1829 February . . .	3
		March . . .	7
		April . . .	24
		May . . .	25
		June . . .	13
		Not designated . . .	3

## DENOMINATIONS.

Congregational . . .	22
Presbyterian . . .	26
Baptist . . .	13
Episcopal . . .	12
Unitarian . . .	2
Universalist . . .	1

## GENERAL SUMMARY.

Number of Consecrations, Ordinations, Installations, and Institutions for the year ending July 1829, is 294.

STATES.	
Consecrations	
Ordinations . . . . .	215
Installations . . . . .	76
Institutions . . . . .	3

## OFFICES.

Pastors . . . . .	173
Col. Pastors . . . . .	6
Evangelists . . . . .	70
Rectors . . . . .	3
Priests . . . . .	20
Deacons . . . . .	17
Not designated . . . . .	5

## DENOMINATIONS.

Congregational . . . . .	112
Presbyterian . . . . .	69
Baptist . . . . .	53
Episcopal . . . . .	38
Methodist . . . . .	
Dutch Reformed . . . . .	5
Unitarian . . . . .	9
Universalist . . . . .	3
Roman Catholic . . . . .	2
Not designated . . . . .	3
Former Beneficiaries of the American Education Society, reported for 6 mo's	24

STATES.	
Maine . . . . .	32
New Hampshire . . . . .	24
Vermont . . . . .	19
Massachusetts . . . . .	54
Rhode Island . . . . .	5
Connecticut . . . . .	38
New York . . . . .	52
New Jersey . . . . .	8
Pennsylvania . . . . .	11
Delaware . . . . .	2
Maryland . . . . .	1
District of Columbia . . . . .	4
Virginia . . . . .	13
North Carolina . . . . .	3
South Carolina . . . . .	10
Alabama . . . . .	1
Kentucky . . . . .	5
Ohio . . . . .	12

## DATES.

1828 July . . . . .	21
August . . . . .	16
September . . . . .	30
October . . . . .	38
November . . . . .	29
December . . . . .	24
1829 January . . . . .	15
February . . . . .	21
March . . . . .	18
April . . . . .	25
May . . . . .	26
June . . . . .	17
Not specified . . . . .	14

## QUARTERLY LIST

OF  
DEATHS

of Clergymen and Students in Theology.

- Rev. BENJAMIN TITCOMB, Jr. æt. 41. bap. Brunswick, Maine. March 29, 1829.
- Rev. NATHANIEL P. DEVEREAUX, æt. 26, meth. Brunswick, Me. April 28.
- Rev. CURTIS COE, æt. 79, cong. Newmarket, New-Hampshire, 25 years pastor of a ch. in Durham, June 9, 1829.
- Rev. ABIEL JONES, æt. 68, cong. Royalton, Vermont. Feb. 22, 1829.
- Rev. — CARPENTER, æt. 80, bap. Ira, Vt. May 3.
- Rev. REUBEN PUFFER, D.D. æt. 74, cong. Berlin, Massachusetts. In the 48th year of his ministry. April 18, 1829.
- Rev. JONATHAN SMITH, æt. 80, cong. Hadley, Ms. 40 years a preacher in Martha's Vineyard. April 18.
- Rev. DANIEL FULLER, æt. 89, cong. Boston, Ms. Minister of a parish in Gloucester. May 23.
- Rev. EZEKIEL TERRY, æt. 54, Wilbraham, Ms. North Parish.
- Rev. ASA HEBARD, æt. 73, Leyden, Ms. May.
- Rev. JOSHUA EVELETH, æt. 33, Worcester, Ms. June.
- Rev. NATHAN WILLIAMS, D. D. æt. 94, cong. Tolland, Connecticut. The oldest Minister in the State—would have completed the 69th year of his ministry in 15 days more. April 15, 1829.
- Rev. ANDREW ELLIOTT, cong. New Milford, Conn. A graduate of Y. Coll. in 1799. May 9.
- Rev. JEREMIAH IRONS, bap. Yates, Orleans co. N. Y. March.
- Rev. HORATIO PRATT, æt. 27, Busti, Chatauque co. New York. April 16.
- Rev. ABRAHAM O. STANSBURY, æt. 53, presb. South-East, Putnam co. N. Y. Formerly minister in New Fairfield. April 30.
- Rev. WILLIAM SPEAR, æt. 65, presb. Greensburg, Pennsylvania. April 28.
- Rev. LAWRENCE LAWRENSON, meth. Maryland. Presiding elder, Chesapeake dist. April 4.

- Rev. JOHN G. GRALP, æt. 70, evan. Luth. Taneytown, Md. May 27.
- Rev. JOHN CHILDS, æt. 64, meth. Alexandria, Dist. of Columbia. March 29, 1829.
- Rev. CHRISTIAN DAVID BUCHOLC, æt. 72, Salem, Virginia. March, 1829.
- Rev. JAMES B. TAYLOR, æt. 26, cong. Prince Ed. co. Va. March 29.
- Rev. DANIEL SHINE, æt. 63, meth. Louisburg, Franklin co. North Carolina. In the 43d year of his ministry. Feb. 16, 1829.
- Rev. HENRY WHITE, bap. Claiborne, Alabama. A native of Connecticut. March 13.
- Rev. SUGG FORT, bap. Robertson co. Illinois, near Port Royal. April 21.
- Rev. JACOB OSBORNE, æt. 30, Warren, Ohio.
- Rev. SMITH WEEKS, meth. Detroit, Michigan Territory. Itinerant Preacher. March 7, 1829.
- Rev. JESSE MINER, presb. New Stockbridge, Green Bay, Mich. Ter. After an illness of 4 weeks. Missionary. March 22.

Whole number in the above list, 28.

Students in Theology, 3.

## SUMMARY.

AGES.		STATES.	
From 20 to 30 . . . . .	3	Maine . . . . .	2
30 40 . . . . .	2	New Hampshire . . . . .	1
40 50 . . . . .	1	Vermont . . . . .	2
50 60 . . . . .	2	Massachusetts . . . . .	6
60 70 . . . . .	4	Connecticut . . . . .	2
70 80 . . . . .	5	New York . . . . .	3
80 90 . . . . .	3	Pennsylvania . . . . .	1
90 100 . . . . .	1	Maryland . . . . .	2
Not specified . . . . .	7	Dist. Columbia . . . . .	1
Sum of all the ages specified . . . . .	1261	Virginia . . . . .	2
Average age . . . . .	60	N. Carolina . . . . .	1
		Alabama . . . . .	1
		Illinois . . . . .	1
		Ohio . . . . .	1
		Michigan Ter. . . . .	2

## DENOMINATIONS.

Congregational . . . . .	8
Presbyterian . . . . .	3
Baptist . . . . .	5
Methodist . . . . .	5
Evan. Lutheran . . . . .	1
Not specified . . . . .	6
Students in Theology	3

## GENERAL SUMMARY.

AGES.		STATES.	
From 20 to 30 . . . . .	8	Connecticut . . . . .	5
30 40 . . . . .	14	New York . . . . .	22
40 50 . . . . .	7	New Jersey . . . . .	2
50 60 . . . . .	11	Pennsylvania . . . . .	12
60 70 . . . . .	10	Delaware . . . . .	1
70 80 . . . . .	10	Maryland . . . . .	5
80 90 . . . . .	9	District of Columbia . . . . .	1
90 100 . . . . .	2	Virginia . . . . .	10
Not specified . . . . .	36	North Carolina . . . . .	2
Sum of all the ages specified . . . . .	3935	South Carolina . . . . .	1
Average age . . . . .	55	Georgia . . . . .	6
		Alabama . . . . .	1
		Louisiana . . . . .	1
		Missouri . . . . .	1
		Illinois . . . . .	1
		Indiana . . . . .	1
		Kentucky . . . . .	1
		Ohio . . . . .	3
		Michigan Territory . . . . .	2

## DENOMINATIONS.

Congregational . . . . .	18
Presbyterian . . . . .	19
Baptist . . . . .	16
Methodist . . . . .	20
Episcopal . . . . .	8
Evangelical Lutheran . . . . .	1
Universalist . . . . .	1
Roman Catholic . . . . .	2
Jews . . . . .	2
Not specified . . . . .	20
Students in Theology	6

## STATES.

Maine . . . . .	6
New Hampshire . . . . .	3
Vermont . . . . .	5
Massachusetts . . . . .	14
Rhode Island . . . . .	1

## DATES.

1828 July . . . . .	6
August . . . . .	6
September . . . . .	7
October . . . . .	6
November . . . . .	8
December . . . . .	7
1829 January . . . . .	10
February . . . . .	7
March . . . . .	14
April . . . . .	11
May . . . . .	6
June . . . . .	3
Not specified . . . . .	16

*Receipts into the Treasury of the American Education Society, and of its Branches, from March 31 to June 30, 1829.*

## DONATIONS.

<i>Acworth, N.H.</i> from miss R. Atwood	5 00
<i>Boston</i> , from Fem. Ed. Soc. by mrs. Jeffries,	42 00
Collection at the An. meeting,	64 43
From Fem. Aux. Ed. So. of Boston and vicinity, by miss M. A. E. Codman, Treas.	40 00
<i>Blandford</i> , from Rev. D. Clark, a contribution	12 20
<i>Berkshire E. Soc.</i> By J. W. Robbins, Treas.	16 00
<i>Chesterfield</i> , collection in the Par. of Rev. Mr. Waters, by Mr. Parsons	2 71
<i>Essex Co. Aux. Soc.</i> from Gent. Soc. in South Par. Danvers,	75 00
Lad. Soc. do. do.	45 08
From mem. of Ch. in W. Parish, Haverhill, to constitute Rev. MOSES GILL GROSVENOR an hon. mem. of the Am. E. So.	40 00
The 'Circle of Industry,' of Newburyport, 15th semi. an. paym. by miss Mary C. Greenleaf, Tr.	25 00
The following by Jos. Adams, Tr. from Marbleh. Aux. Ed. Soc.	38 26
fr. Amesbury, W. Parish	10 70
fr. Andover, W. Parish, in part, to const. Rev. S. C. JACKSON a life mem.	17 13
From a Friend, a thank offering	50 00
Ladies of the Andover minis. as.	7 00
From Rev. Ed. W. Hooker, tow. constit. ED. HOOKER CORNELIUS an hon. mem.	30 00
<i>Fitchburg</i> , Fem. Pr. Soc. by miss Fidelia Eaton, Sec.	5 00
<i>Gloucester</i> , Fem. Be. So. L. Dane, Tr.	20 00
<i>Groton</i> , from Joseph Brown	5 00
fr. a Lady, by Rev. Mr. Farnsworth	2 00
<i>Grafton</i> , Vt. from Individ. by Rev. Selah R. Arms	16 00
<i>Hinsdale</i> , fr. Rev. W. A. Hawley, a Coll. in his Soc.	12 25
<i>Hartford</i> , Con. fr. Robert Anderson	2 50
<i>Hallowell</i> , Me. fr. Mr. Dolc 25, Mr. Stickney, 5	30 00
From Ladies, by Miss Cutler	30 00
<i>Lominster</i> Evan. Ch. & Soc. by Rev. P. Payson	29 62
<i>Lyndon</i> , Vt. from Rev. S. G. Tenney	1 00
<i>Mendon</i> , N. Y. from Levi Russell	5 00
<i>Middlesex</i> Aux. Ed. Soc. by E. P. Mackintire, Assist. Treas. viz. : from Sec. Fem. Conf. 13—Third do. 6—New Bridge do. 6 12—Male do. 15 25 (in Rev. Mr. Bennett's Soc. Woburn)	40 37
<i>Peru</i> , from David Tuttle	5 00
From a few friends to the Soc.	4 00
<i>Presbyterian Branch</i>	2500 00
<i>Pembroke</i> , N.H. fr. a circle of ladies	5 32
From a Soc. of Young Ladies, by Miss Ann Cofran, Sec.	8 33
<i>Rindge</i> , N. H. Fem. Con. of Pr. by Mrs. Tirzah K. Burnham, Tr.	5 00
<i>Royalton</i> , Vt. Fem. Ed. So. by Miss Mary Collamer, Tr.	8 68
<i>Roxley</i> , Fem. Ed. Soc. First Par. by Miss Mehitabel Hobbs, Tr.	9 50
Asso. of Y. Ladies, First Par. by Miss Charissa Hale	2 46
<i>Sullivan Co.</i> N.Y. avails of Charity Box kept by a young lady	81
<i>Salisbury</i> , N. H. from the Church in that place, by Rev. Mr. Cross	5 00
<i>Southbury</i> , Con. fr. a Lady now dec. avails of currant wine, by Rev. Mr. Shipman	6 00
<i>Tecksbury</i> , fr. a small circle of lad.	7 00
Carried forward	3286 35

Brought up	3286 35
<i>Uzbridge</i> , fr. a Fem. Pr. Circle, by Miss Susan Jaques, Sec.	6 00
<i>Walpole</i> Fem. Cent Society	5 55
<i>Warwick</i> , from Francis Leonard, 2d	5 00
<i>Weymouth</i> Fem. Ed. Soc. by Miss Emeline Merritt, Treas.	12 32
<i>Westborough</i> , fr. Rev. E. Rockwood, contrib. in his Soc.	28 10
<i>Woburn</i> , fr. Middle School Dist.	8 62
<i>Woodstock</i> , Con. fr. W. Backus, a col.	10 00
<i>Wilmington</i> , Del. fr. Aux. Ed. Soc. by Mrs. A. M. Jones	15 00—90 59

## ANNUAL SUBSCRIPTIONS.

<i>Braintree</i> , Levi Wild	5 00
<i>Charleston</i> , S. C. Mrs. Gadsden	5 00
Mrs. J. Keith 5, Mrs. Barksdale 5	10 00
<i>Mendon</i> , N. Y. Levi Russell	5 00
<i>South Reading</i> , Adam Hawkes	5 00—30 00

## LIFE SUBSCRIPTIONS.

Rev. Pliny Dickenson, of Walpole, fr. Fem. Cent Soc. bal. requisite	5 00
Rev. Simeon Colton, of Monson, fr. Stud. of the Acad. und. his care	40 00—45 00

## INCOME OF SCHOLARSHIPS.

One year's int. on the following, viz.	
Hubbard, on bal. unpaid \$700	42 60
Bartlett Judson	60 00
Richard Cobb	60 00
Edward Henry Cobb	60 00
Parker	60 00
Proctor	60 00
Green, on bal. unpaid	41 34
Josiah Wheelwright	60 00
Train	60 00
Newton	60 00
Martyn, of J. Means, on his half	30 00
And 6 months on the N. England	30 00—623 34

## GRANTS REFUNDED.

From former Beneficiaries, in part,	
\$58 50—\$25—\$100	183 50
and fr. another, by the hands of Mr. Cornelius	50 00—233 50

## TEMPORARY SCHOLARSHIPS.

Church, Long-Meadow, in part of \$75	40 00
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## INCOME FROM OTHER FUNDS.

Dividend on Bank Stock	270 00
Interest on Funds loaned	176 80
do. on 8 mortgages, \$2,000	120 00
do. rec'd of 2 former Benefic.	39 39
Part of an old Note	30 00—636 19

## LEGACIES.

Miss Mary Herrick, late of Reading, by Samuel Brooks, exec.	100 00
Amount received for present use	\$5,084 97

## PRINCIPAL REC'D ON SCHOLARSHIPS.

Dartmouth, from Reuben D. Mussey, in part	10 00
Green, from Ladies' Association	100 00
Lathrop, from Dea. Elisha Eldridge, his subs.	10 00
Wild, from Levi Wild, of Braintree (bond)	1000 00
— from a Lady now in England, to whom several numbers of Quarterly Journal had been sent by fem. friend in this country	1000 00
	\$2120 00

## Clothing received this quarter.

<i>Ashby</i> , fr. a few friends to the Ed. Soc. by Mrs. Sally Manning, a bundle.	
<i>Conway</i> , from — a Piece of Cassimere.	
<i>Gloucester</i> , Fem. Benev. Soc. by L. Dane, Treasurer	
6 pairs woollen Socks.	
<i>Grafton</i> , Fem. Reading Soc. 3 shirts.	
<i>Norfolk</i> Aux. Ed. Soc. by Rev. John Codman, Treas.	
one bundle valued at \$12.	



*Princeton, Yo. Ladies Soc.* a large box of Clothing.  
*Tewksbury*, from ——— 6 pr. Socks.  
*Ladies Society*, 5 pairs of Socks.  
*West Boylston, Fem. Reading and Char. Society*, a bundle of Clothing.

## MAINE BRANCH.

*Brunswick*, coll. at monthly concert 17 31  
 Dividend on shares in Portland Bank 16 00  
*Albany, Mrs. Susan Cummings* 2 00  
*Payson Scholarship*, int. to 10th June 42 00  
*Ellingwood\* do.* interest 22 02—99 33  
 Also received on Scholarships, viz.  
*Topsham and Brunswick*, rec'd in Brunswick 57 81  
*Ellingwood*, rec'd on acc. (making \$633) 168 00  
*Saco and Biddeford*, from Ladies in Saco 26 00  
 \$251 81

## NEW HAMPSHIRE BRANCH.

*Lyme*, Cash of individuals 7 00  
*Pelham*, do. do. 10 00  
*Fitzwilliam, Female Ed. Society* 12 16—29 16  
*Milford*, a box of clothing, from Fem. Reading Soc.  
*Epsom*, from a Lady, 2 pr. Socks.

## NORTH WESTERN BRANCH.

Cash received from various sources \$801 80  
 Clothing valued at 28 50.

## CONNECTICUT BRANCH.

*Middletown Up. Houses, Ladies and Gent.*  
 by Rev. J. L. Williams 18 76  
*North Killingworth*, contribution in church  
 by Rev. S. Merwin 6 53  
*New Canaan, Lydian Soc.* 2d ann. pay't for  
 a Benefic. in Y. Coll. by L. Farnam 72 00  
*Torrington Society*, by Rev. E. Goodman 1 00  
*Wintonbury, Pe. Ben. So.* by Rev. J. Bartlett 7 00

For immediate use 105 29

Received on Scholarships, viz.

*Taylor Schol.* in part, by L. A. Daggett 363 50  
 do. in part, from 1st soc. Norwich,  
 by Henry H. Strong 25 00  
 388 50

## PRESBYTERIAN BRANCH.

*Presb. Ch. Pearl street, Fem. Ed. Soc.* 1 yr's  
 subs. for one temporary Scholarship 75 00  
*Fem. Ed. Soc. to con. Mrs. Anna Monteith*  
 wife of Rev. W. M. their late pastor, a  
 Life mem. by Mrs. Ogilvie and Miss Rich 30 00  
*Laight St. Ch.* by C. Baker, on acc. of subs.  
 viz. Arthur Tappan 375, Chs. Stone, Corn.  
 Baker and Francis Tappan 75 each, Low-  
 ell Holbrook and R. Curtis 37 50 each, B.  
 Palmer 20, and W. A. Tomlinson 5. 700 00  
*Ladies*, 3d pay't, 3 Benefic. by Mrs. Darling 75 00

\* *Ellingwood Scholarship*.—This Scholarship was subscribed in March 1827, by members of the church and society under the pastoral care of the Rev. John W. Ellingwood of Bath, Maine, and was named by them in honor of their respected minister. The subscription exceeded the sum of one thousand dollars, and was made payable in five years. That the benefit of the foundation might be realized immediately, the subscribers generously engaged to pay the interest on their subscriptions, or on so much of them as might remain due until the whole sum should be paid. Of course the amount of interest paid by the subscribers, from year to year, must be less and less;—the balance of the income being derived from the capital already paid and invested. From not making this explanation, but publishing the receipts just as they have been received, it might seem as if the real income of the Scholarship was growing less—and the scholarship itself of doubtful existence.—Whereas it has been in full operation from the first and is among the safest and best foundations which the Society holds. This explanation is made in justice to the benevolent donors—and because it will apply to several other valuable scholarships. A large part of the Ellingwood Scholarship has already been received.

*Cedar St. Ch. Pelatiah Perit* 75, C. O. Halstead, 2d semiannual pay't, 37 50 112 50  
*Brick Church*, by Fisher Howe, subscript's, viz. Alfred Deforest 150, Moses Allen 50, J. C. Halsey, J. Chandler, E. L. Sturdivant, and M. Baldwin 37 50 each, Fisher Howe 50, Henry James 20, H. H. Schieffelin and Mrs. E. Goodwin 10 each.—Collected in the Church at sundry times 255 00 695 00  
*Rutgers St. Ch.* Mrs. Eliza Lewis, 1 yr. subs. 75 00  
*Central Presb. Ch.* (care of Rev. W. Patton) bal. of subs. for 10 Benefic. 1st year 375 00  
*Geo. Gallagher*, 2d pay't, (Benefic. to be selected by Dr. Spring) to labor in Virginia 50 00  
*Rev. Matthias Bruen*, his subs. 1st year 75 00  
*Newark, N.J.* John S. Condit, 1st pay't 1 Ben. 75 00  
*T. Freelinghuysen*, for himself and Mrs. F. 150 00  
*1st Presb. Ch.* on acc. of subs. by Rev. W. T. Hamilton, 1st year, viz. Fr. S. Thomas 30, S. Baldwin 25, J. Bruen 20, A. Johnson jr. 5, J. Nichols and J. Baldwin 15 each, W. Pennington and Capt. Conger 5 each.—Cash a Donation, 2. 122 00  
*N. B.* The \$88 acknowledged in the Journal for April as rec'd from Newark was paid by John Taylor and Philo Sanford 20 each, J. C. Hornblower 15, Isaac Baldwin 10, John Poinier 8, Peter Jacobus 6, Wm. Tuttle 4, and Obad Woodruff 5, on acc. of 1st year's subscription.  
*Hudson, N.Y.* Fem. Miss. So. part of subs. for temp. Schol. by Ophelia Oleott, Tr. 38 00  
*Mercersburg, Pa.* from Robert King on acc. of subs. obt'd by W. T. Hamilton in Aug. last 90 00  
*New Windsor, N.Y.* in part to cons. Rev. M. THOMPSON life memb. by M. Snodgrass 20 00  
*Greenville, N.Y.* Eliakim Reed 75, & from Mrs. Reed 20, to ed. young man for minis. 95 00  
*Jefferson College*, students, acc. ann. subs. 75 00  
*Brooklyn, L.I.* from John Millard, bal. of his subs. for 5 Benefic. 1st year (he paid \$100 August 24, 1828) 275 00  
*Connelsburg, Pa.* subscrip. collected in that congregation, by James Agnew 35 00  
*Donation, Friend*, by Rev. H. White 1 00  
*Pleasant Valley, N.Y.* Mrs. Daniel Ostrom 5 00  
*Greenwich, Conn.* Rev. Isaac Lewis 20 00  
*Unknown Friend*, by Mr. J. P. Havens 30 00  
*South Hampton, L. I.* Fem. Ed. Society 18 50  
*Bethlehem, Orange co. N.Y.* Daniel Clement 20 00  
 \$3332 00

## WESTERN EDUCATION SOCIETY, N.Y.

*Mount Morris, Fem. Aux. Ed. Soc.* by R. P. Stanley 7 00  
*Pulteney, Steuben co.* by James Cooley, Ag't 1 00  
 and articles valued at 31 87  
*Hannibalville, Oswego co. Fem. Ed. Soc.* 1 50  
 and sundry articles.  
 Cash, sundry collec. by Jas. Eells, Cor. Sec. 21 29  
 Do. do. do. 73 13  
*Presb. of Bath*, by Rev. Eleazer Lathrop, Tr. 14 41  
*Fayette, Seneca co. Ladies in Presb. Soc.* 2 00  
 and articles of clothing valued at 12 13.  
*Homer, Cash rec'd of Rev. John Keep* 44 48  
 \$164 81

*List of Donations received from Essex Co. Aux. Ed. Soc. the whole amount of which was acknowledged in the April Journal, viz.*

*Andover Theol. Sem.* 57, West Parish 17 50. *Bradford*, East par. 17 23, West par. 38. *Borford*, 43 18  
*Beverly* 59. *Danvers, So. par.* in part 30. *Essex*, 37.  
*Hamilton*, 21 44. *Haverhill*, 1st par. 84. *Ipswich*, 1st par. Ladies 35 68. *Gent. 11. Manchester* 25—476 03  
 Deduct cash paid Agent 72 00  
 For printing Constitution and Add. 21 75—93 75  
 \$282 28

## ERRATA.

In our last number, page 208, at the end of the last line, add "consider as indispensable in."  
 In the Table, p. 220, the Rock Spring Theol. School is stated to be Presb.; it should be Baptist.